



THE
GENEALOGIES
RECORDED IN THE SA-
CRED SCRIPTURES, ACCOR-
DING TO EVERY FAMILIE
AND TRIBE.

WITH
THE LINE OF OVR
SAVIOVR IESVS CHRIST
observed from ADAM, to the
blessed VIRGIN
MARY.

B R

J. S.



Cum Privilegio.

To the Christian Reader.



I. Tim. 1.4.

He Spirit of God in the sacred History, hath laid downe such helpeſ, as are the light and life of all Nations originals. In them the circumſtances of Person, Time, and Place, are the chiefest; elſe doe we wander as without a guide: and of theſe the Person is principall. Genealogies then drawne from them, from whom all are deſcen-ſed, and by Gods awne warrant recorded unto vs, muſt move a ſpeciall reverence that they are holy, and farre from thoſe other againſt which S.Paul writeth. Amongſt whose manifold uſes, this is the chiefest, that by them is prooued how Christ was made very man. And therefore in ſeverall Tables they are heere exhibited even from their firſt roote, and ſo continued through their ſpreading branches, ſo farre as the Scripture gi-ueſ them ſap. In the reading whereof, let theſe few direc-ſions be thy guides.

1. Such deſcents as hold on from the Parents to their Children, without interruption, are verie plaine by their double lines, which runne from rundle to rundle.

2. Those whose Parents are not certaintly knowne, but are named of their Country, City, or Tribe, are ioined each vnder other, with this figure heere in the margin.

3. And likewiſe ſuch as are ſet in ranke ſide by ſide, and diſtinguiſhed by this marginall marke, are not to be reputed Brethren, but ſome other persons of note, of that deſcent where they are ſo inserted.

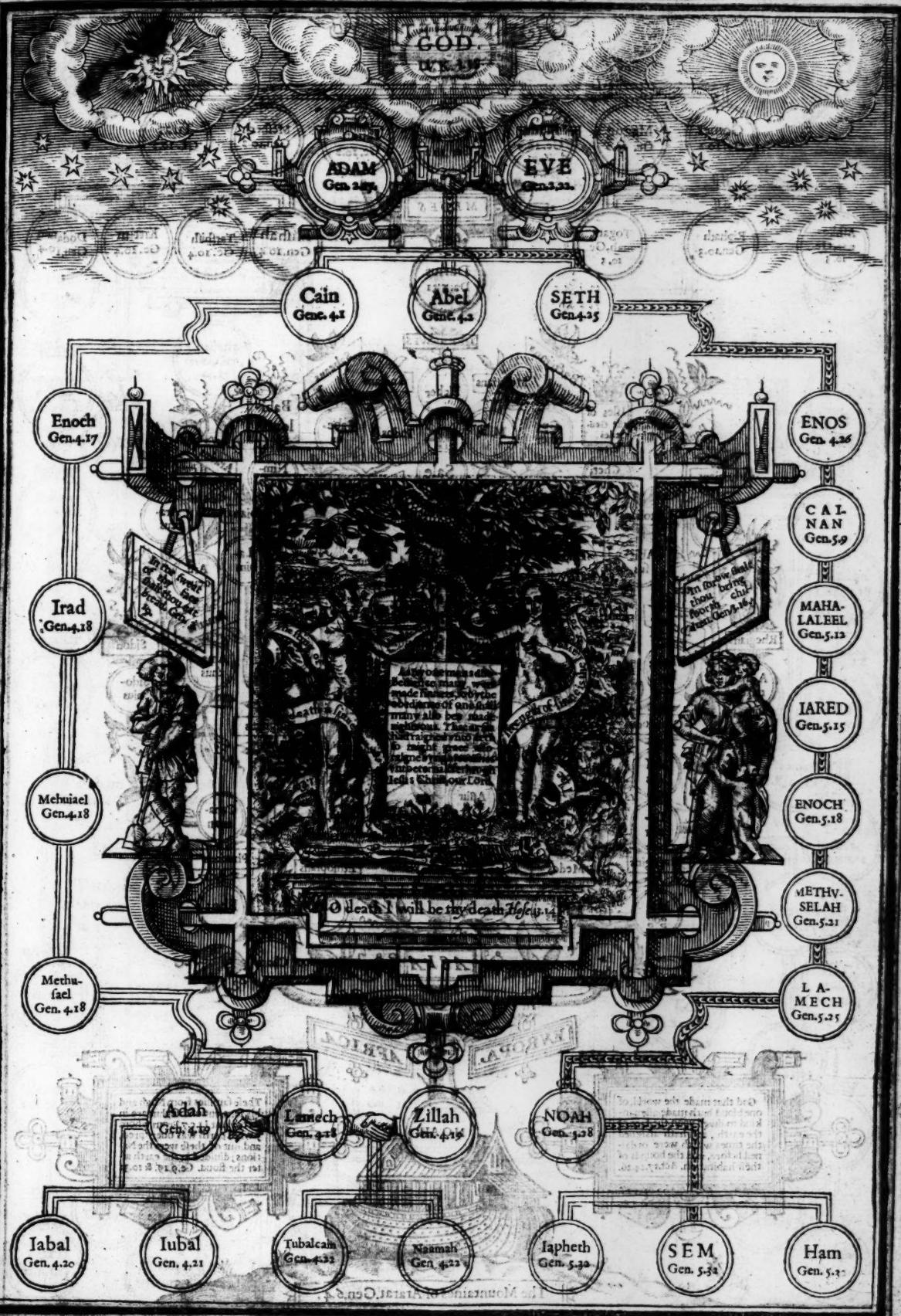
4. The names of Nations and People, (as likewiſe ſometimes of Cities and other places of note) we haue not encompaſſed in rundles as the reſt, but in Compartmentis, and diſferent letters betwixt direct lines, that ſo they might bee knowne from particular perſons, and the Names next vnder them, are not inserted as certaintly thence deſcended, but as eminent Perſons among them.

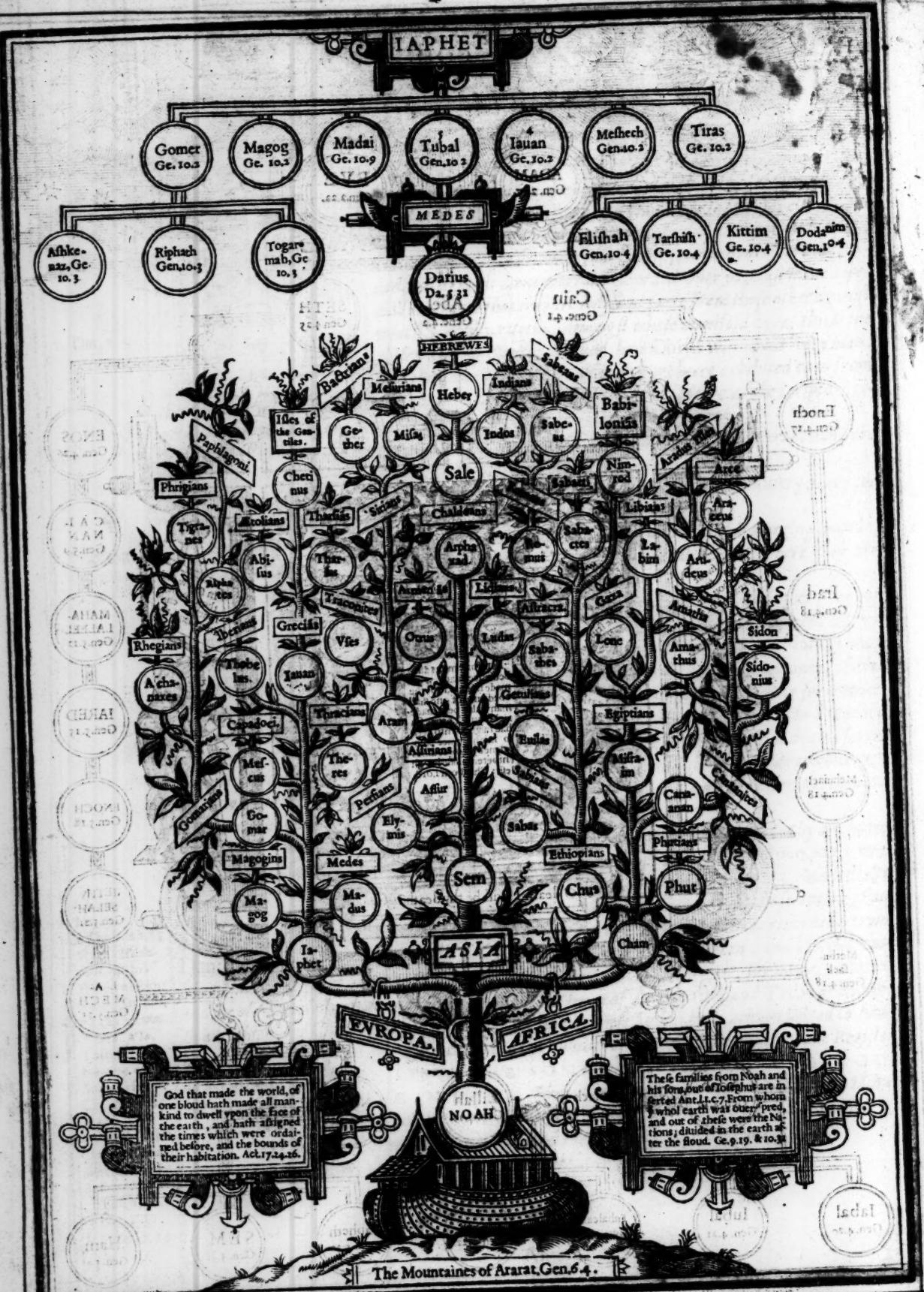
5. And where of neceſſity we are to breake off the ſucceſſion, to bee continued in ſome other page, that do we at ſome principall Perſons: as at the flood with Noahs ſonnes, at the Promiſe with Terah and Abraham, &c. So that ouer the Man at which we breake off, is againe ſet in the firſt place of ſome ensuing page, where his iſſue is continued, though many times whole leaues fall betwixt them, which are ſupplied with other collaterals: ſuch is from Abraham pag. 3. unto his wiues and ſeed, pag. 6. and 7. &c.

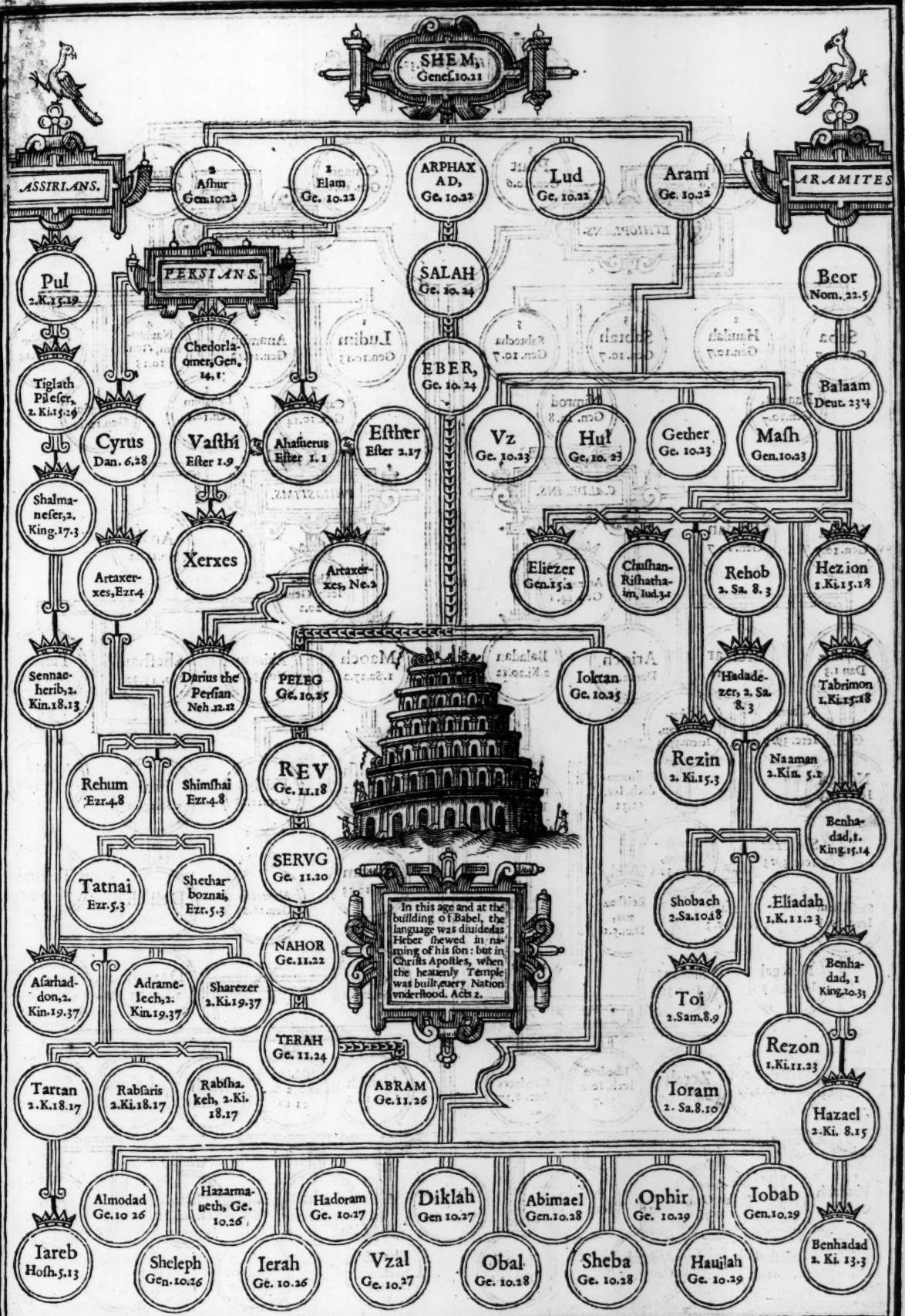
6. The lineage of our bleſſed Sauiour (which is our principall ſcope) is knowne by a Chaine like traile, continued from Adam to Sem, pag. 1. and thence to Terah and Abraham, pag. 3. &c. So likewiſe from Dauid, pag. 22. to his ſonnes Salomon, and Nathan, pag. 33. And laſtly, to our Sauiours parents, pag. 34. linked together (as other mariages here are) by the ſeu'pture of an hand in hand. Both deſcended from Zorobabel, as the holy Euangelifts haue recorded: from Dauid, Iudah, and Abraham, as b Moses and the Prophets haue ſpoken; and Iewes themſelues thus farre grant, that the Meſſiah ſhould be the Sonne of a Virgine, her name Marie, and ſhe of Bethlehem, the daughter of Eli, of the house of Zorobabel, and Tribe of Iudah. In all which, our Christ is maniſtely deſigned, and by theſe Iewes both acknowledged to haue beeene of the bloud-royal, and alſo recorded in the number of the Priests, in their publike Register at Ierusalem, by this title, I E S V S T H E S O N N E O F T H E L I V I N G G O D, AND O F T H E V I R G I N M A R Y. Thus is he Dauids Sonne, and Abrahams Heire, in whom all the kindreds of the earth are bleſſed, being the very Image of the inuiſible God, & the brightneſſe of the glory, and the ingrauen forme of his Perſon, in whom dwelleth the fulneſſe of the God-head bodily, and unto whom be aſcribed all glory, h praise, wif- dome, thanks, power and might

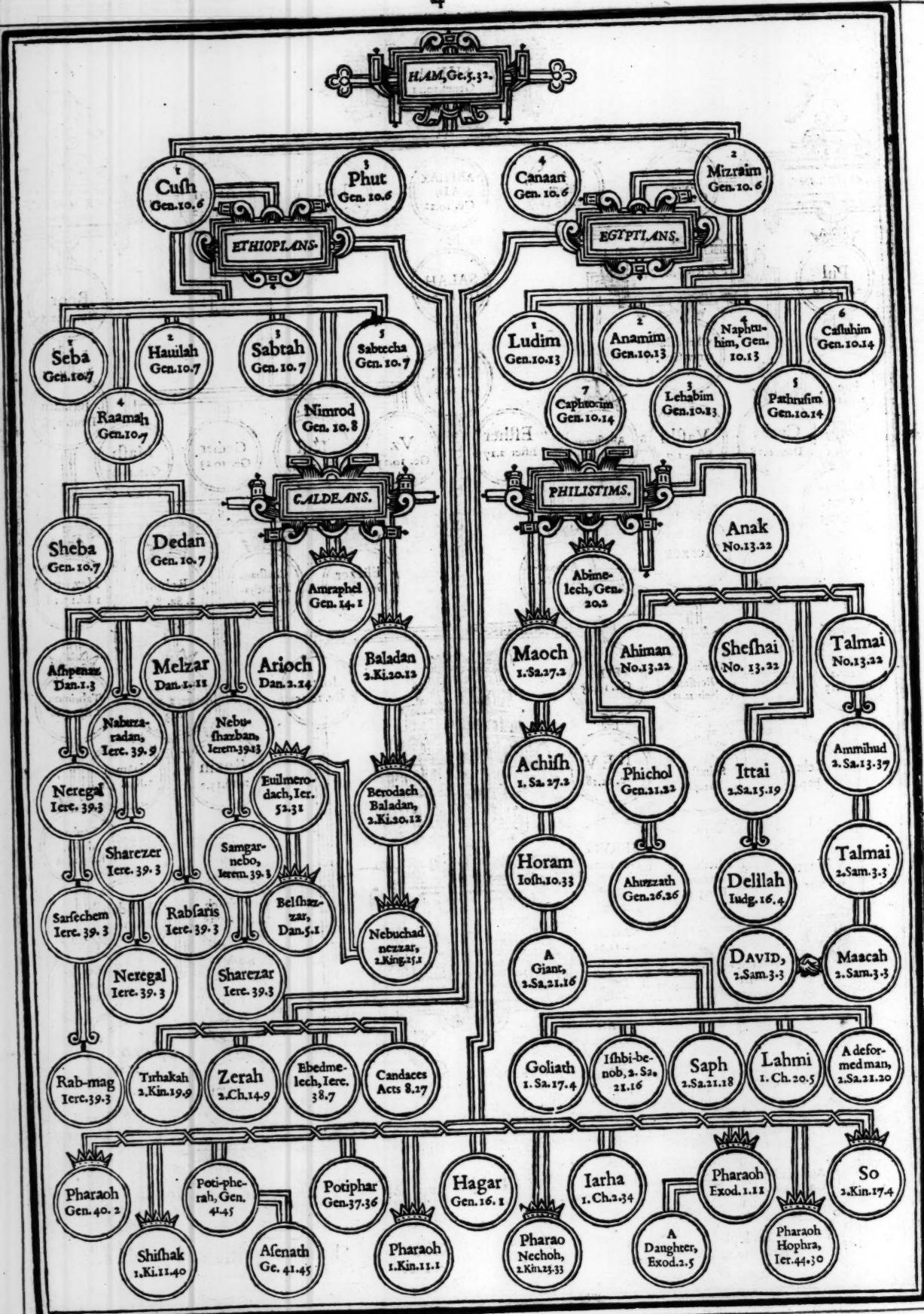
for euermore,
Amen.

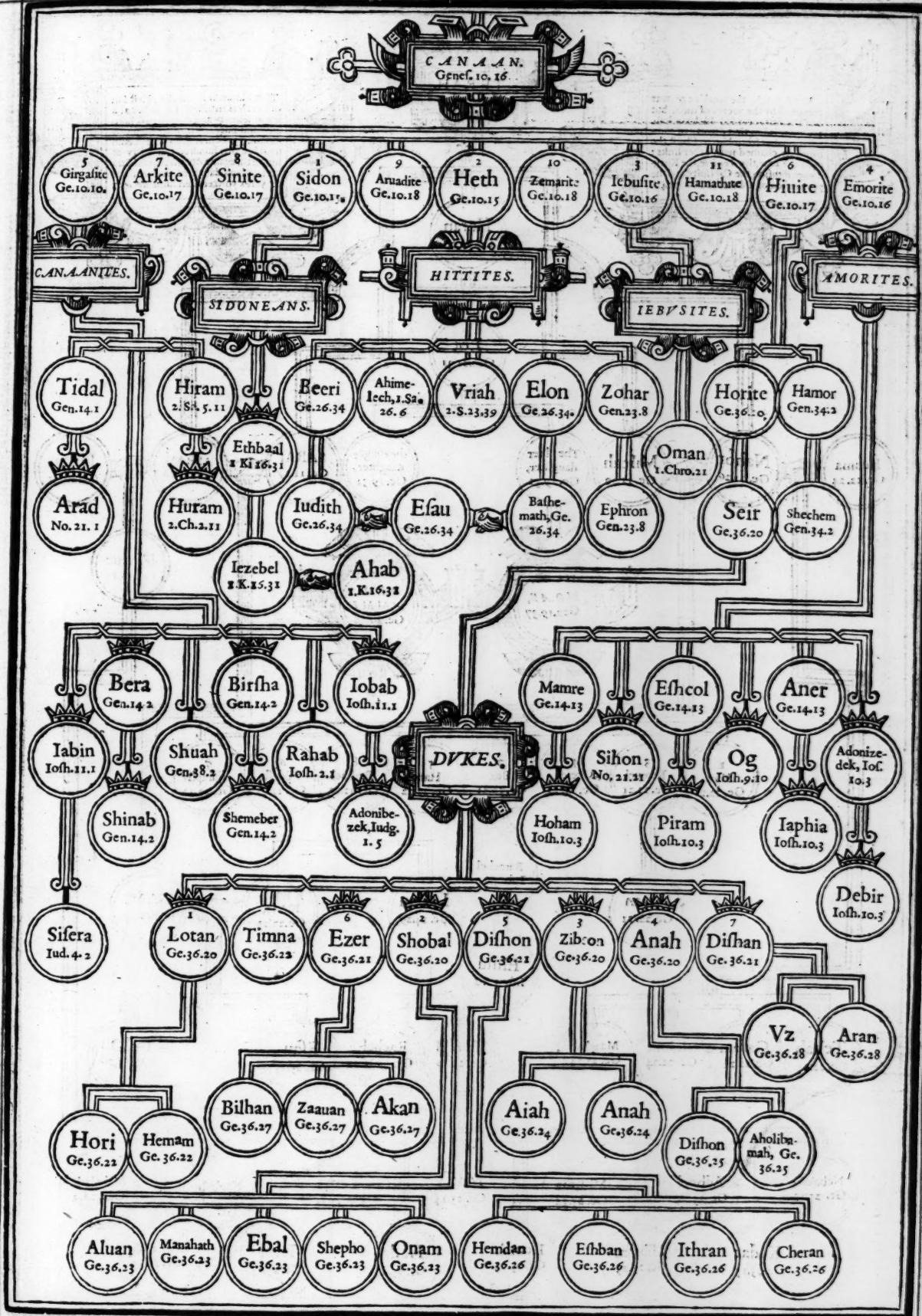
• Mat. 1.
Luk. 3.
b Deut. 18.15
Rab. Hada-
caſh in his
third queſtion
upon Iſay 9.1.
c Rab. Bacanus.
d Rab. Vla.
Talmud the
treatise of
Sanberin.
Cha. Nigmar.
Had.
e Theodos. the
Iewe in ſuidas
on the word
Ieſus.
f Col. 1.15.
g Heb. 1.3.
h Apoc. 7.12.

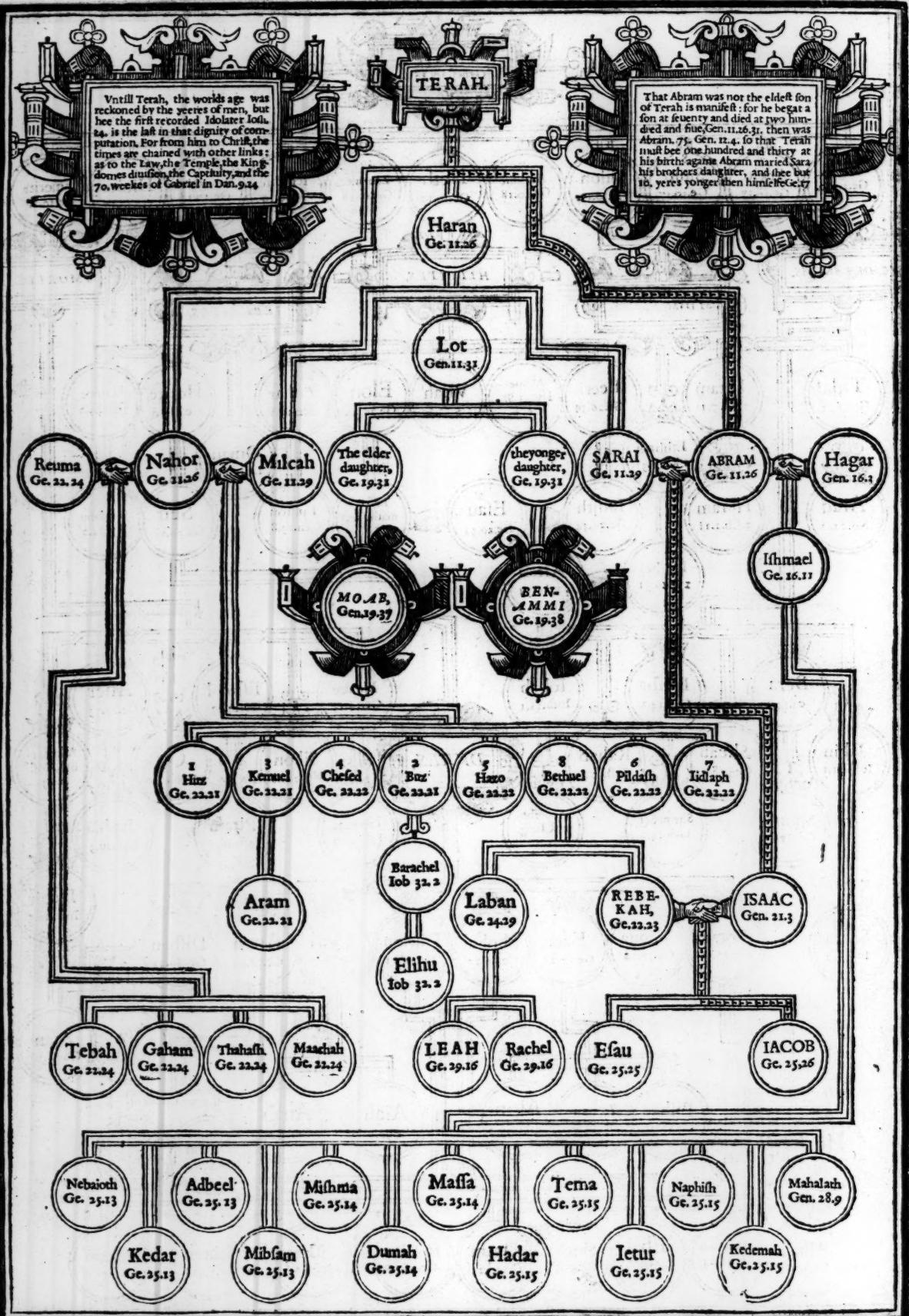


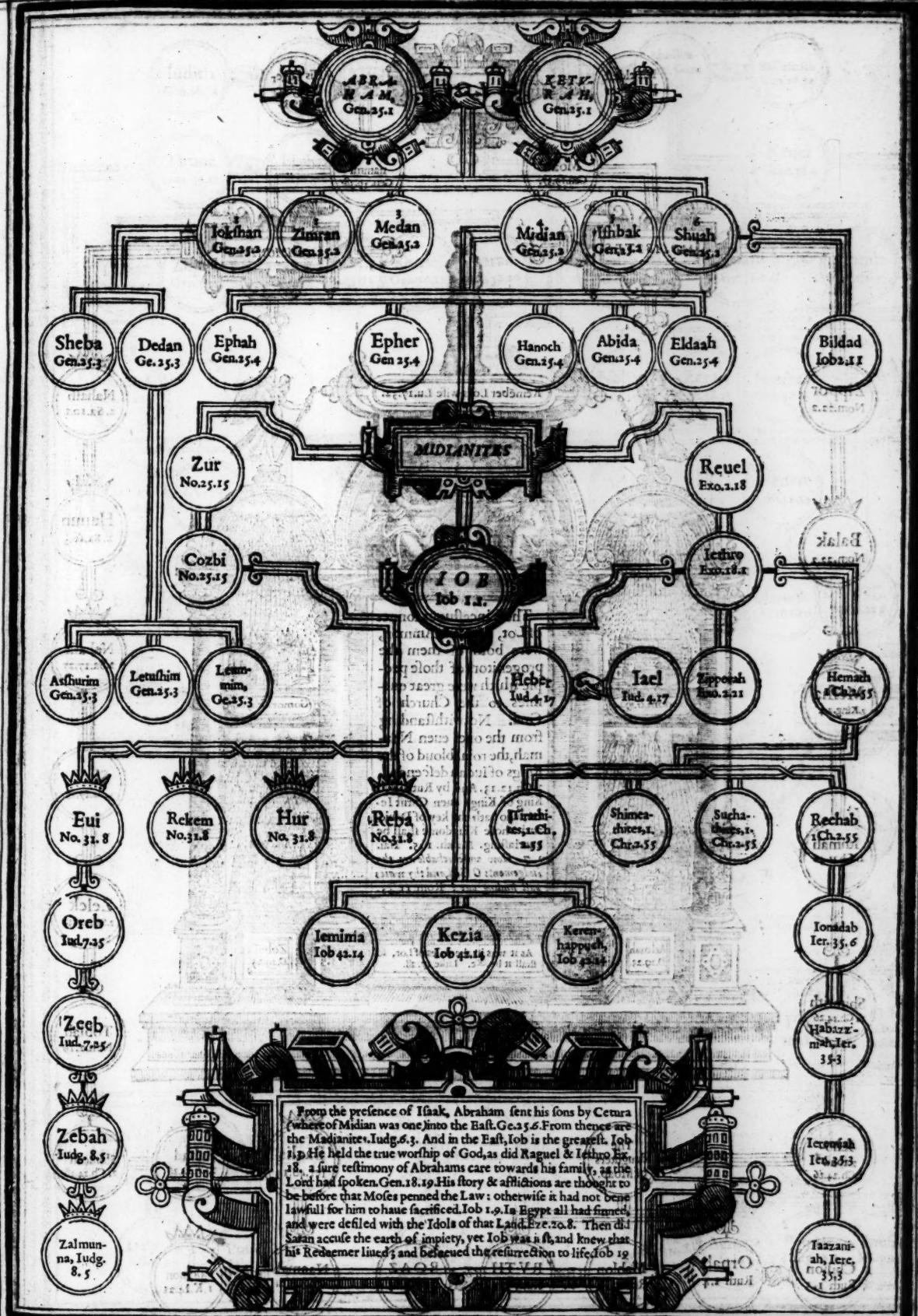


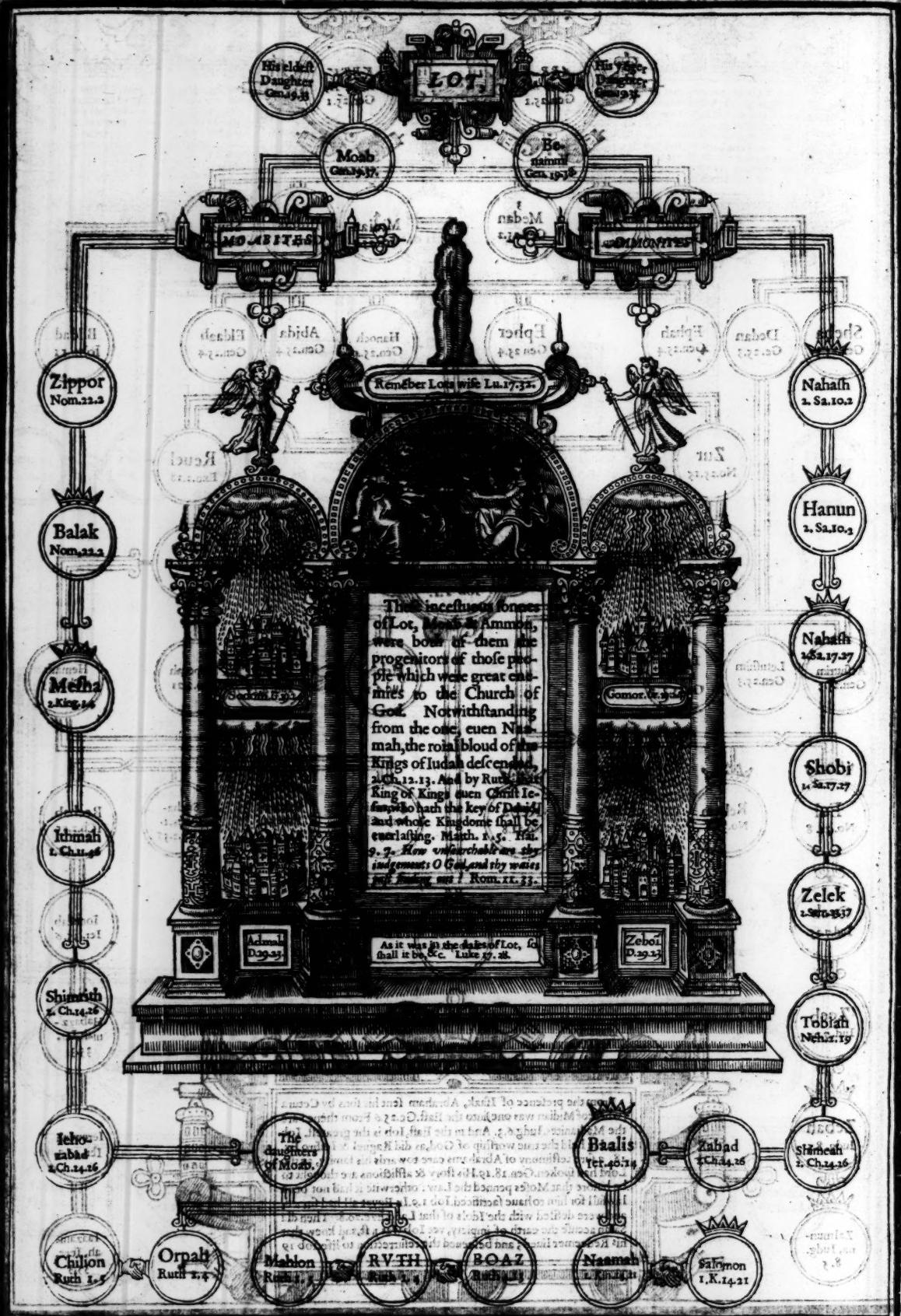


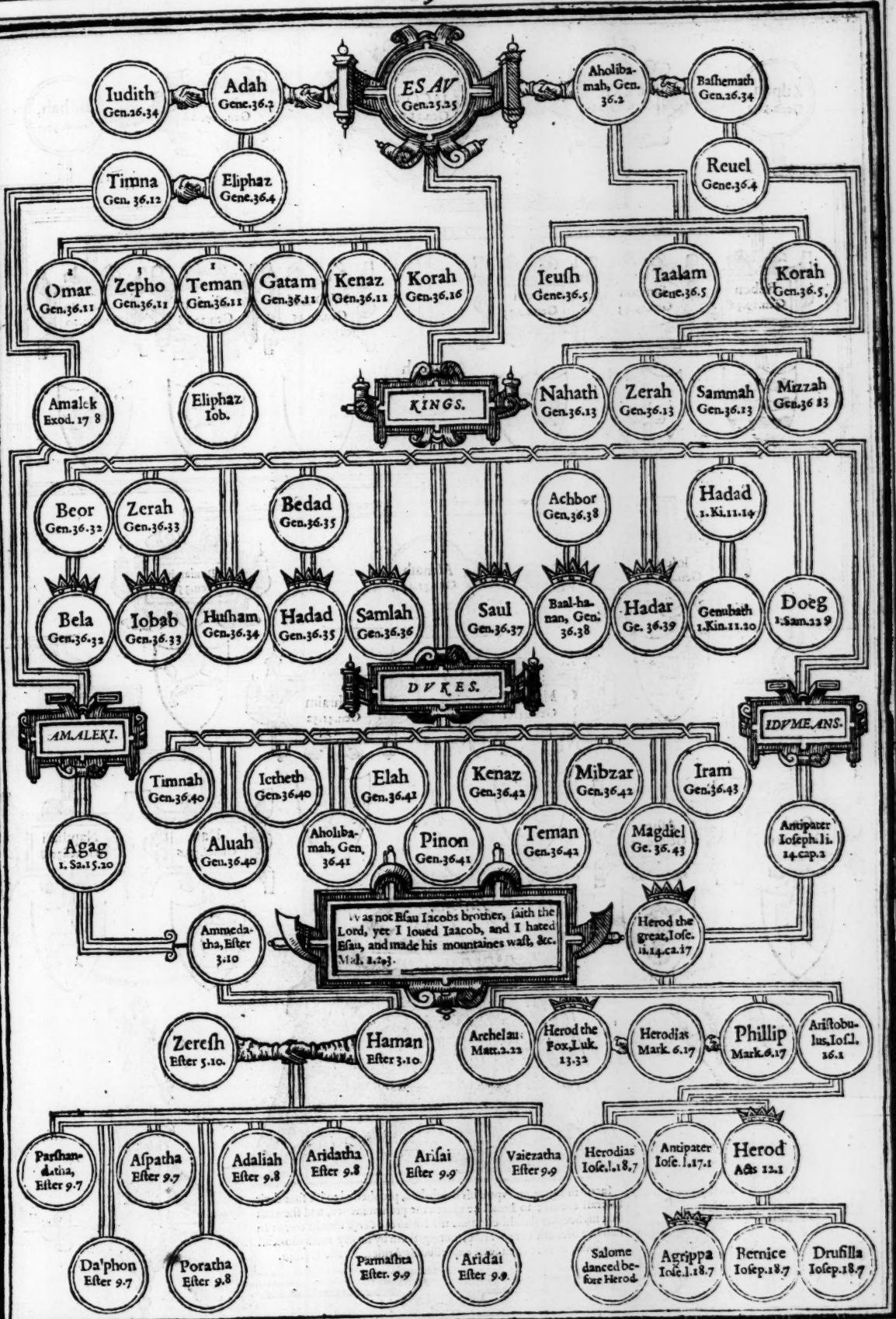


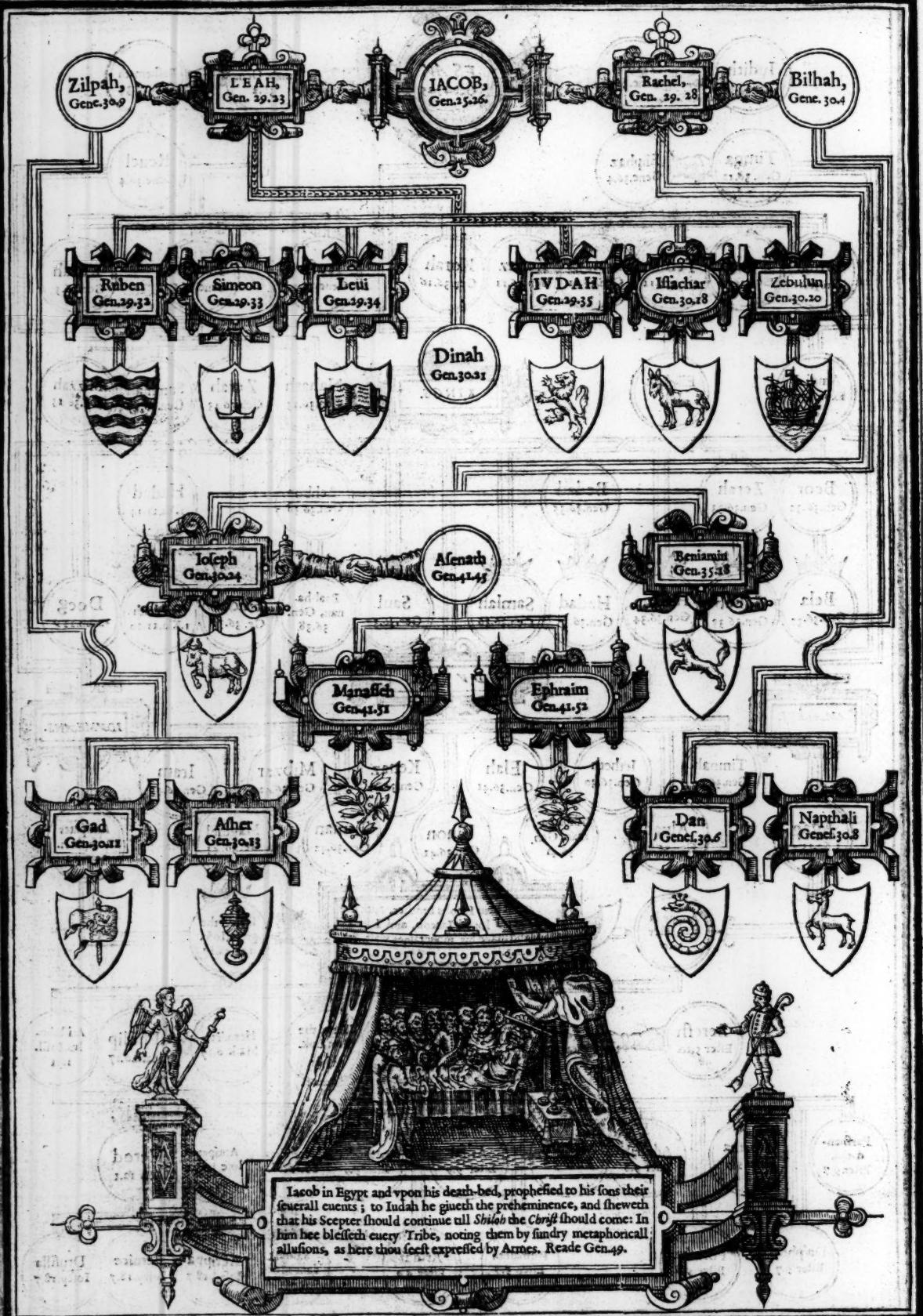


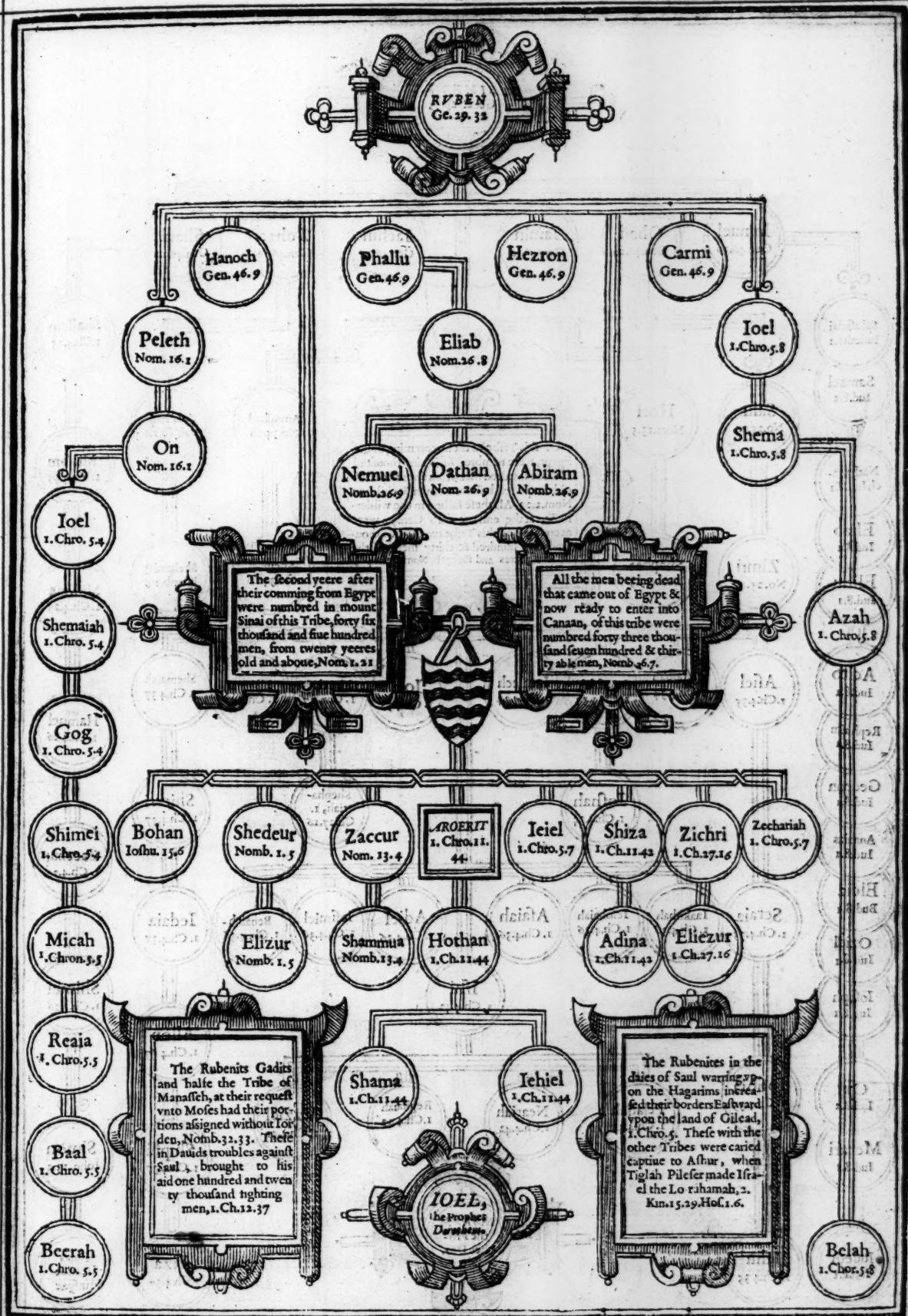


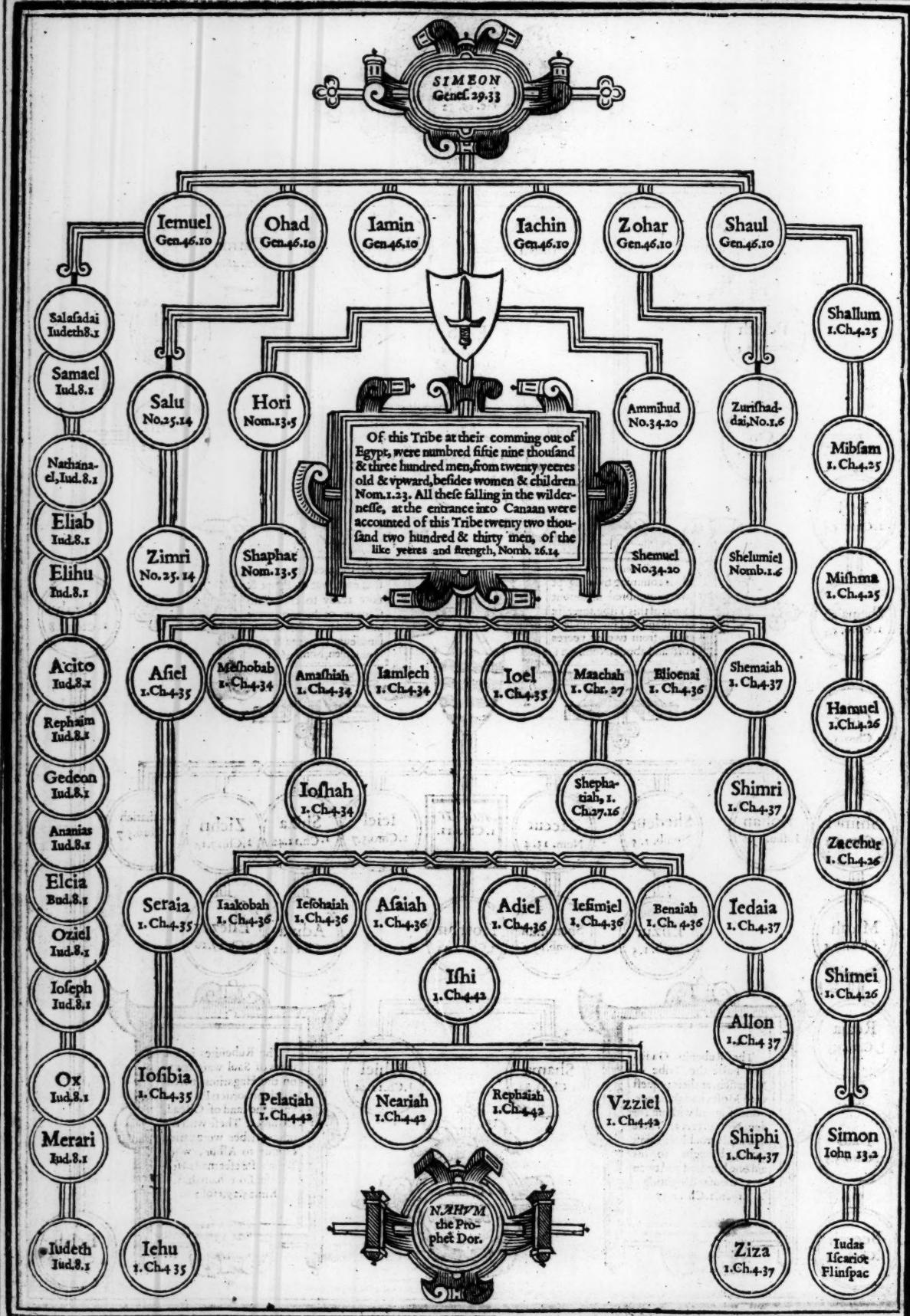


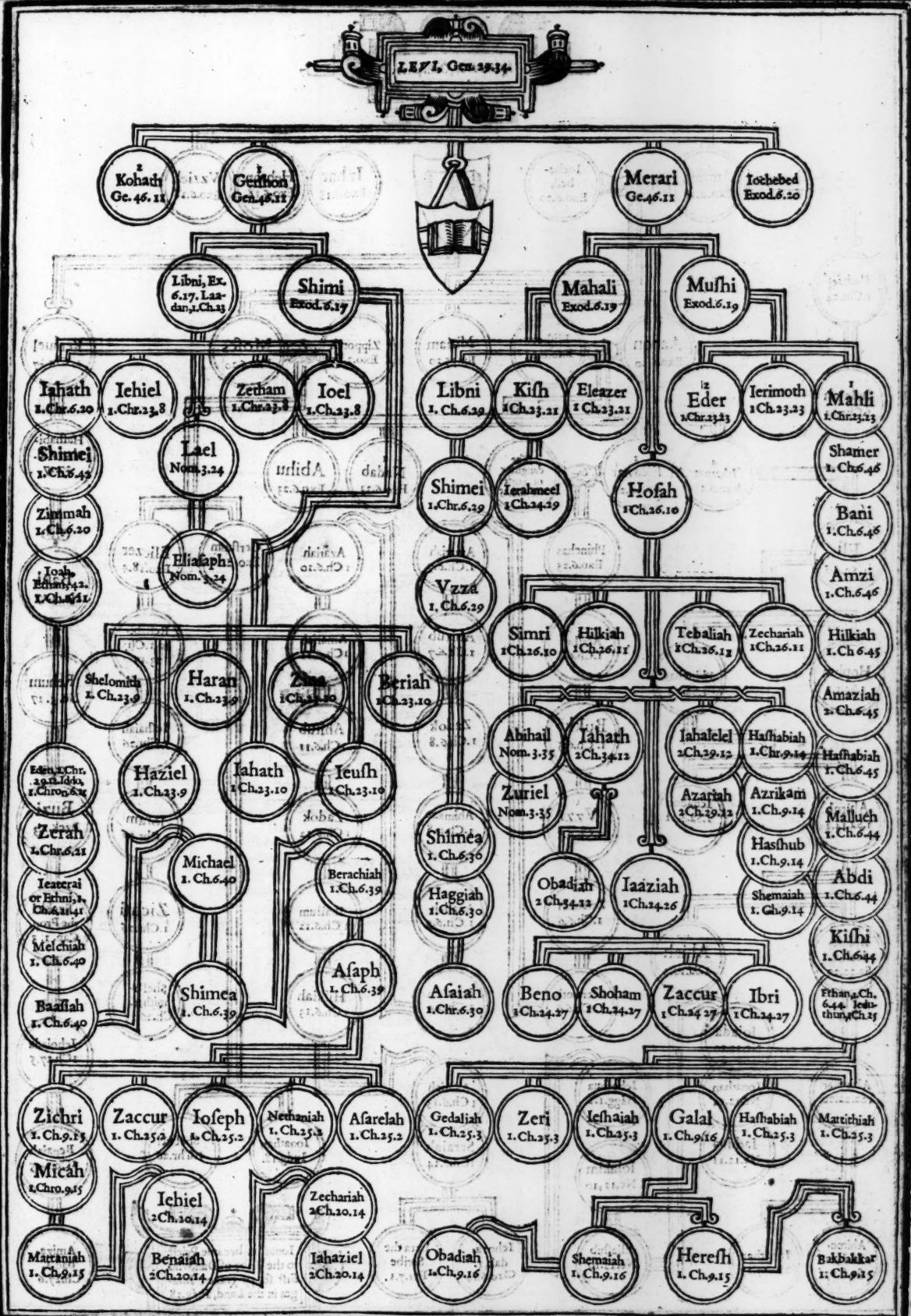


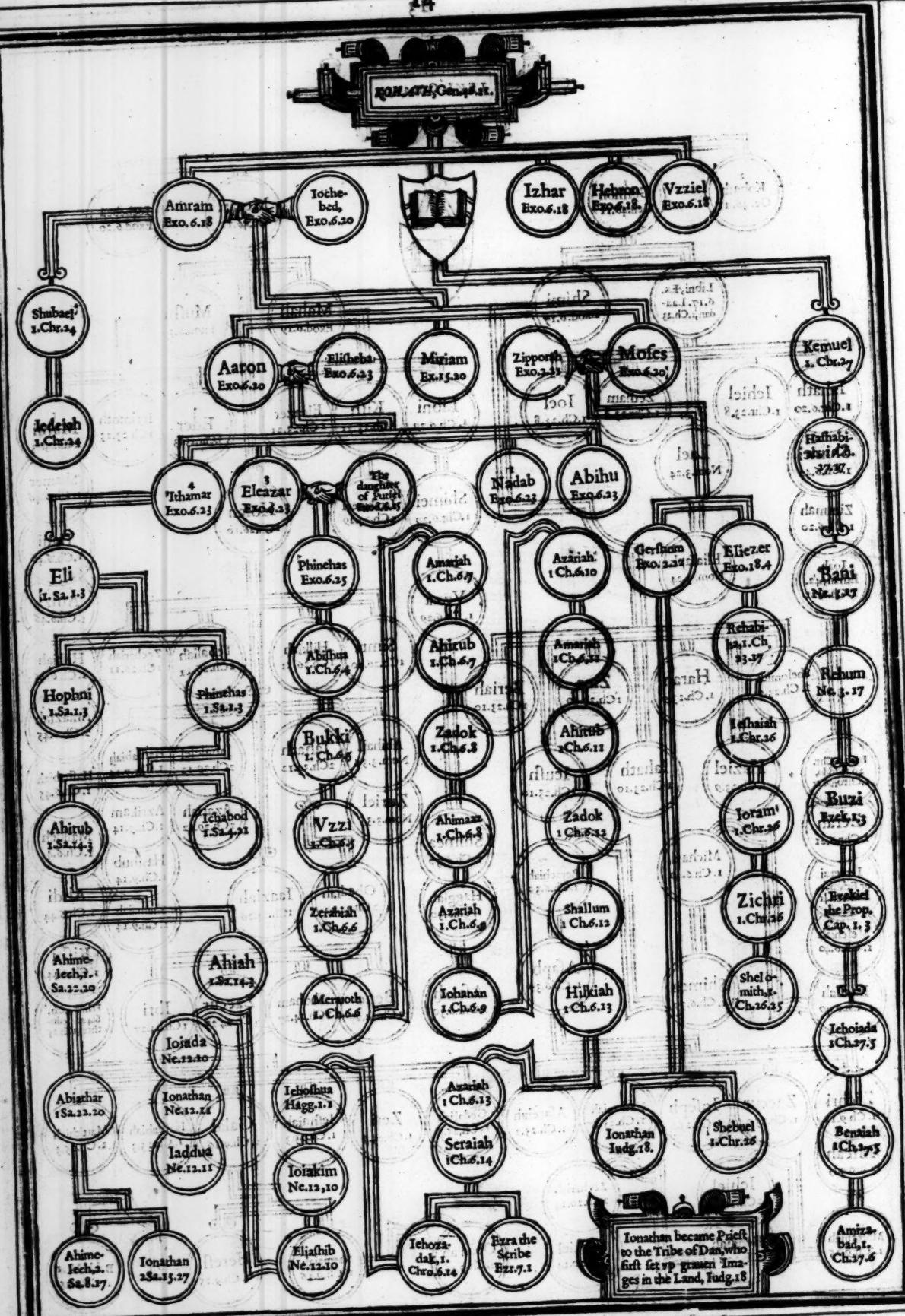


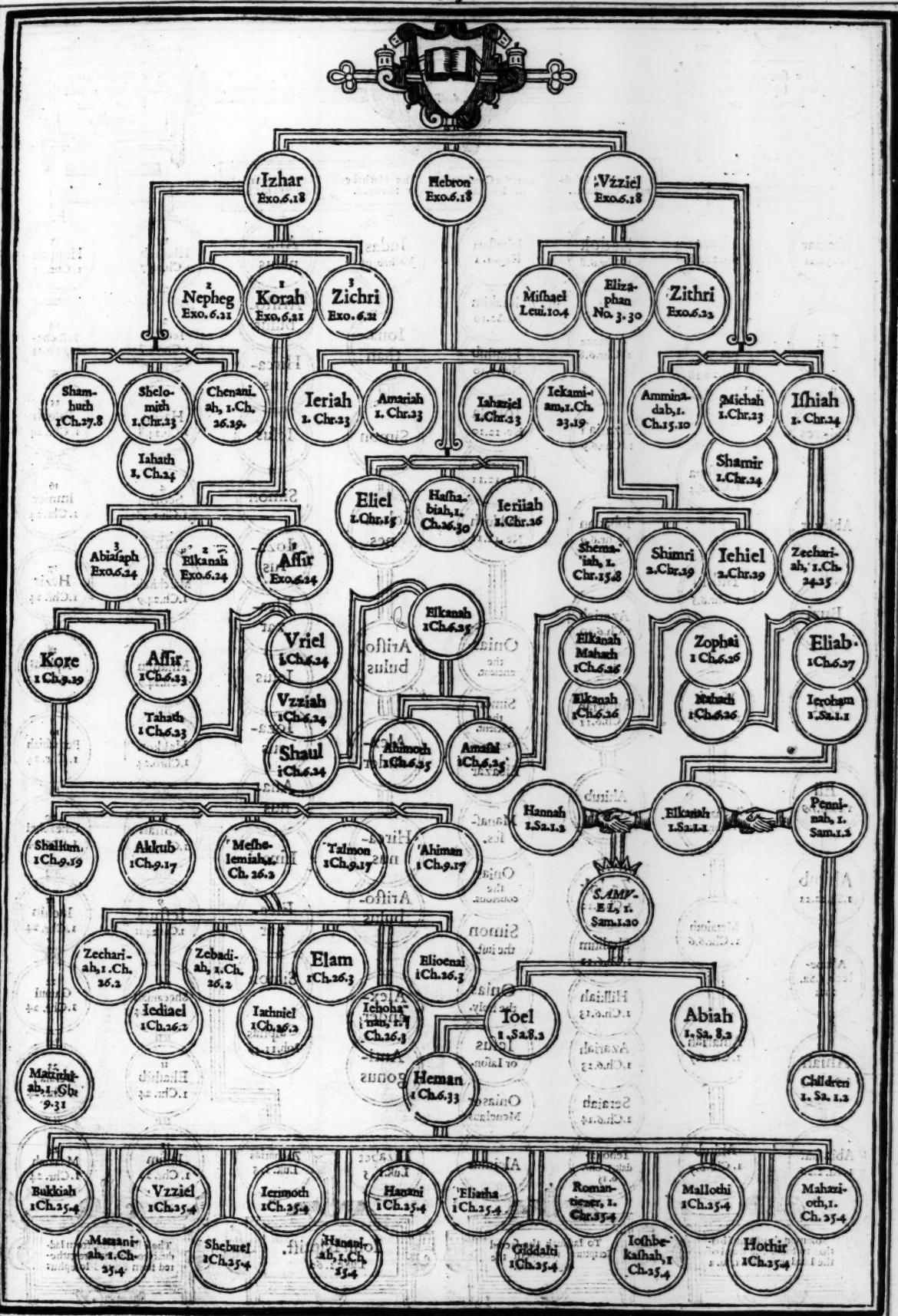


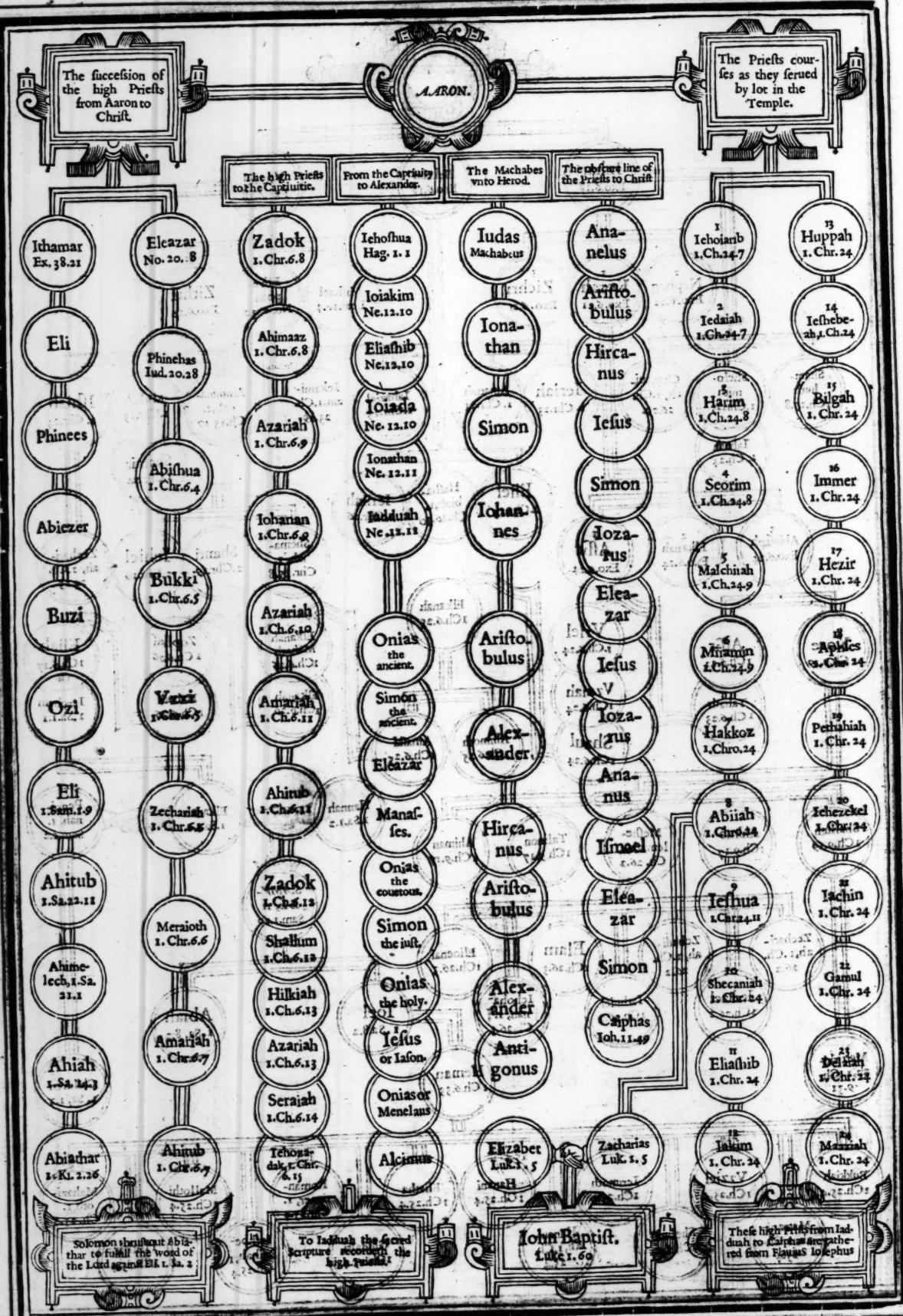


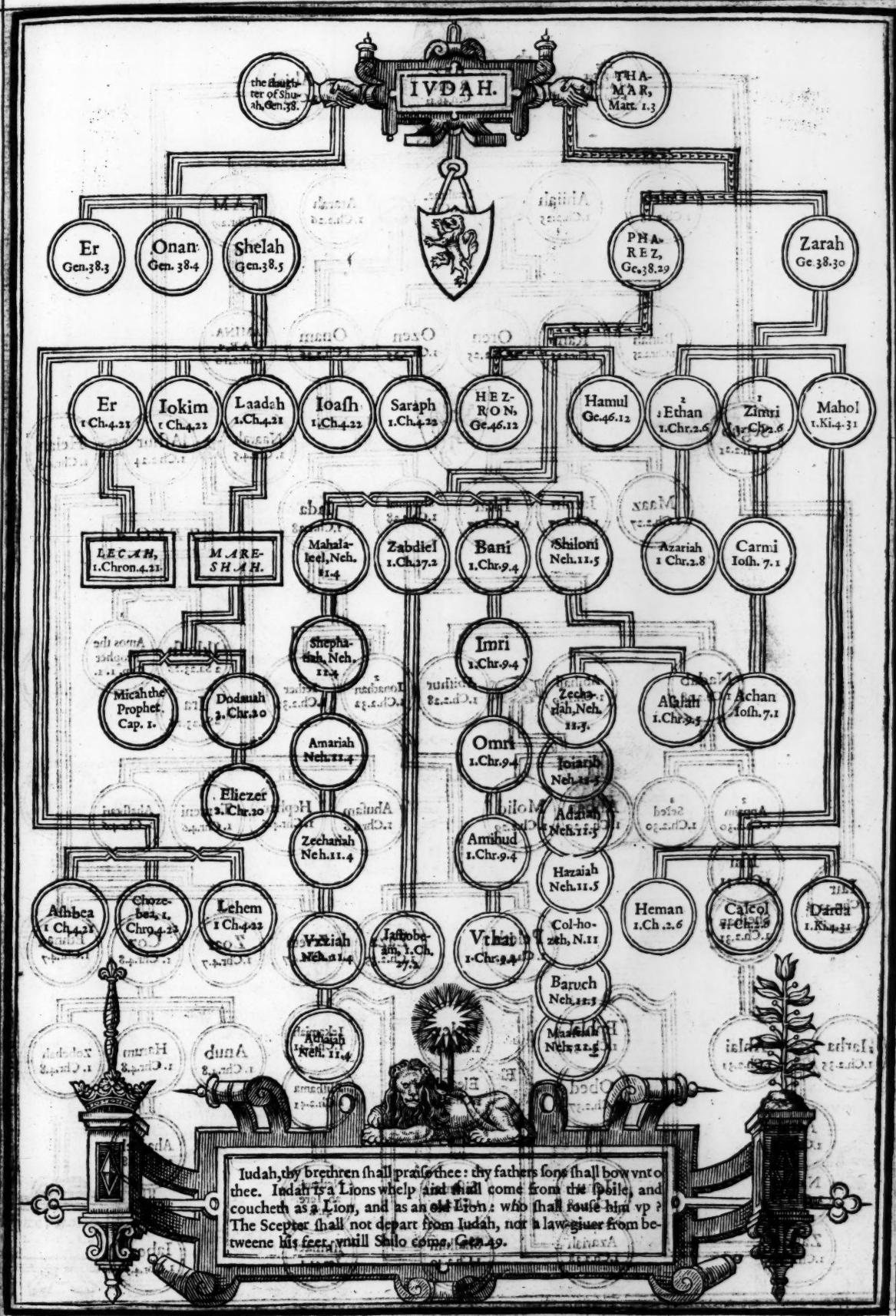


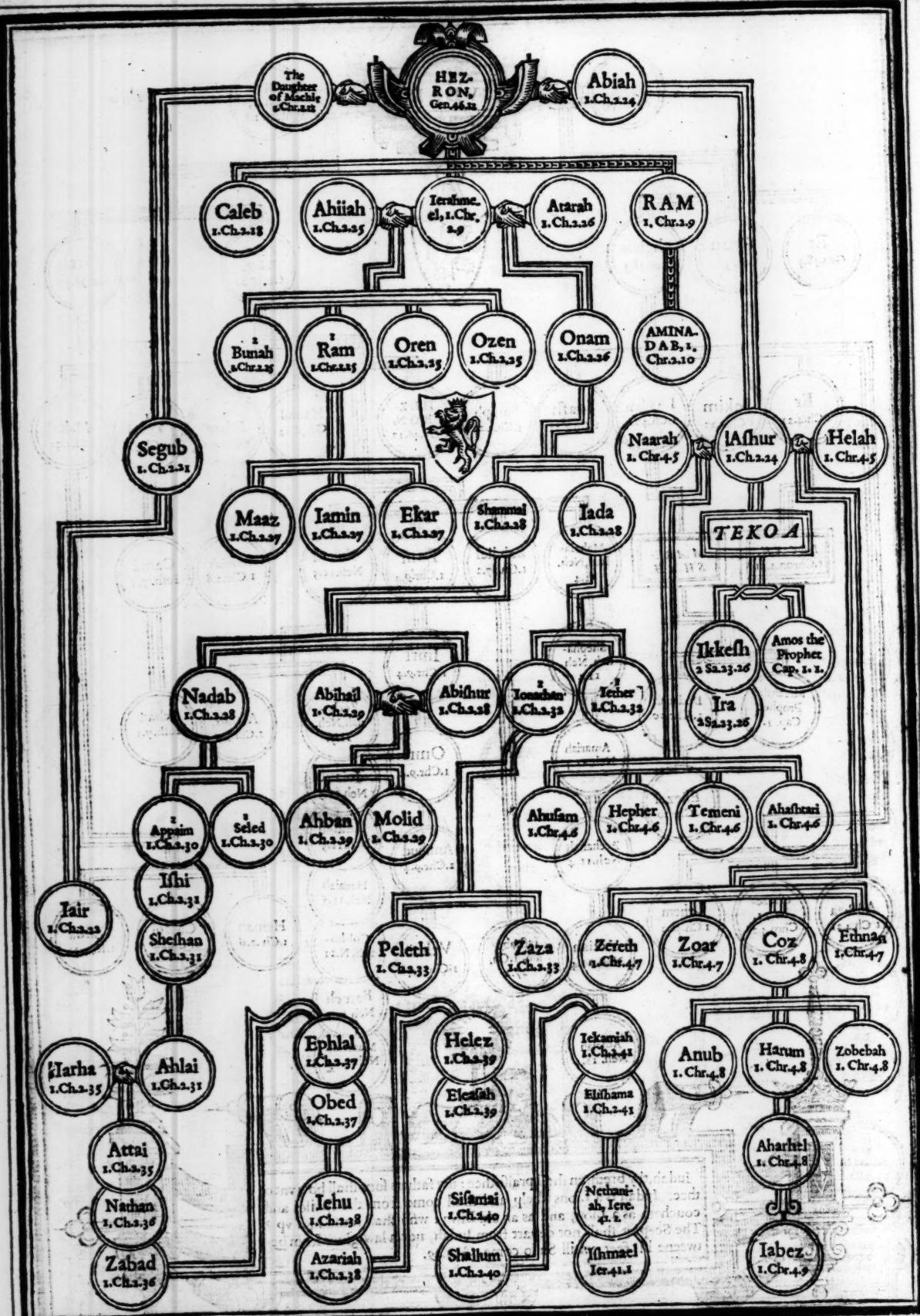


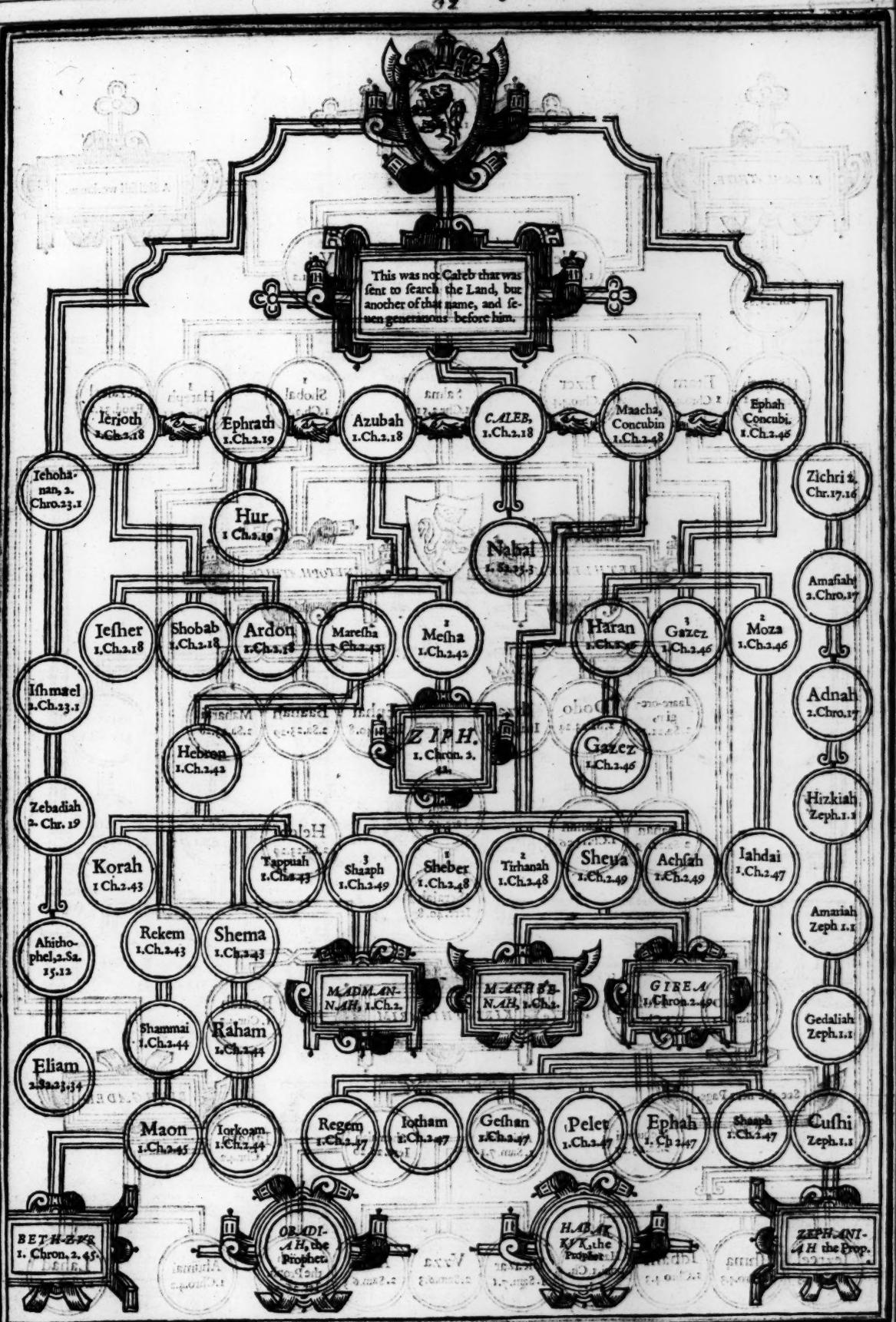


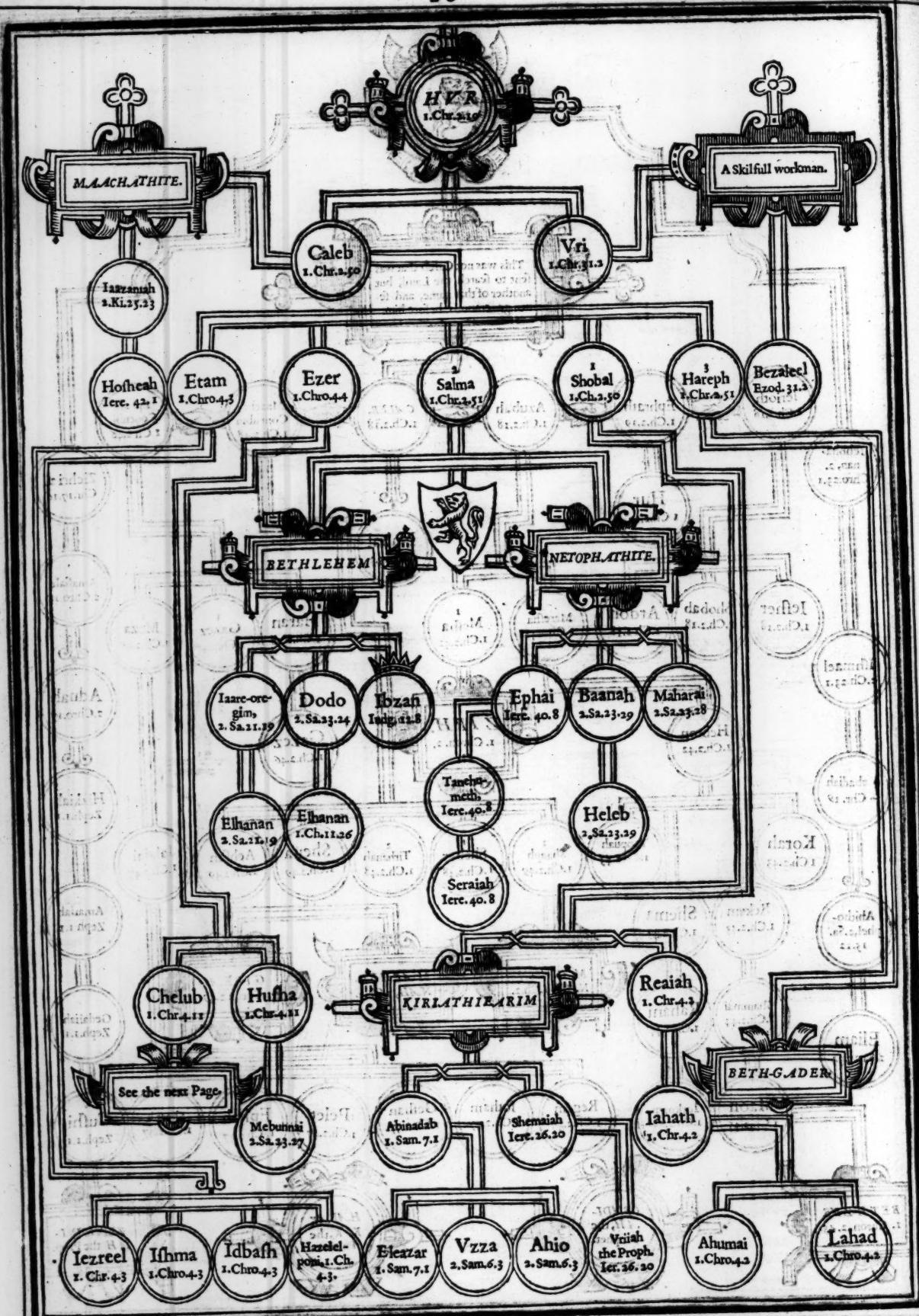


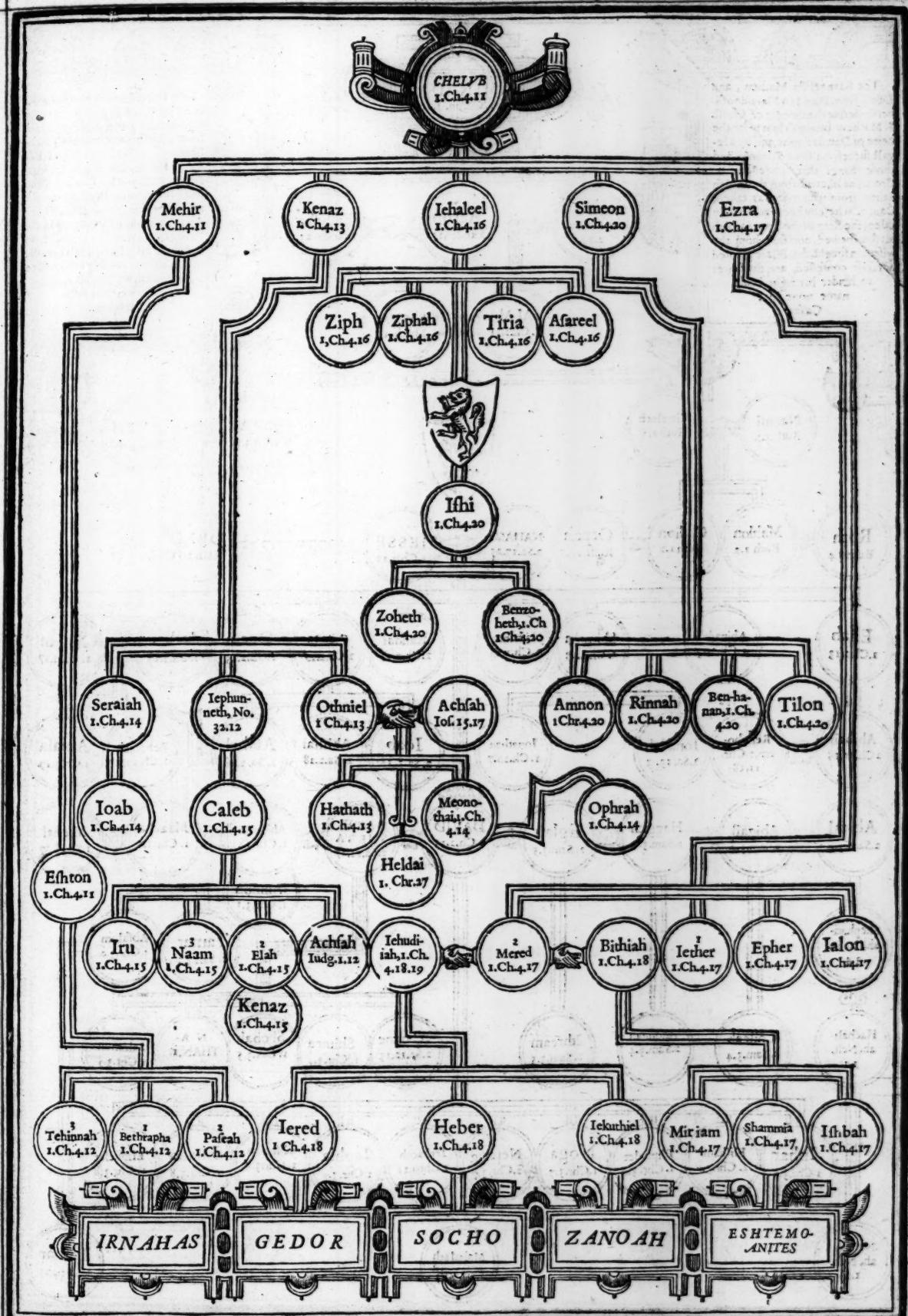


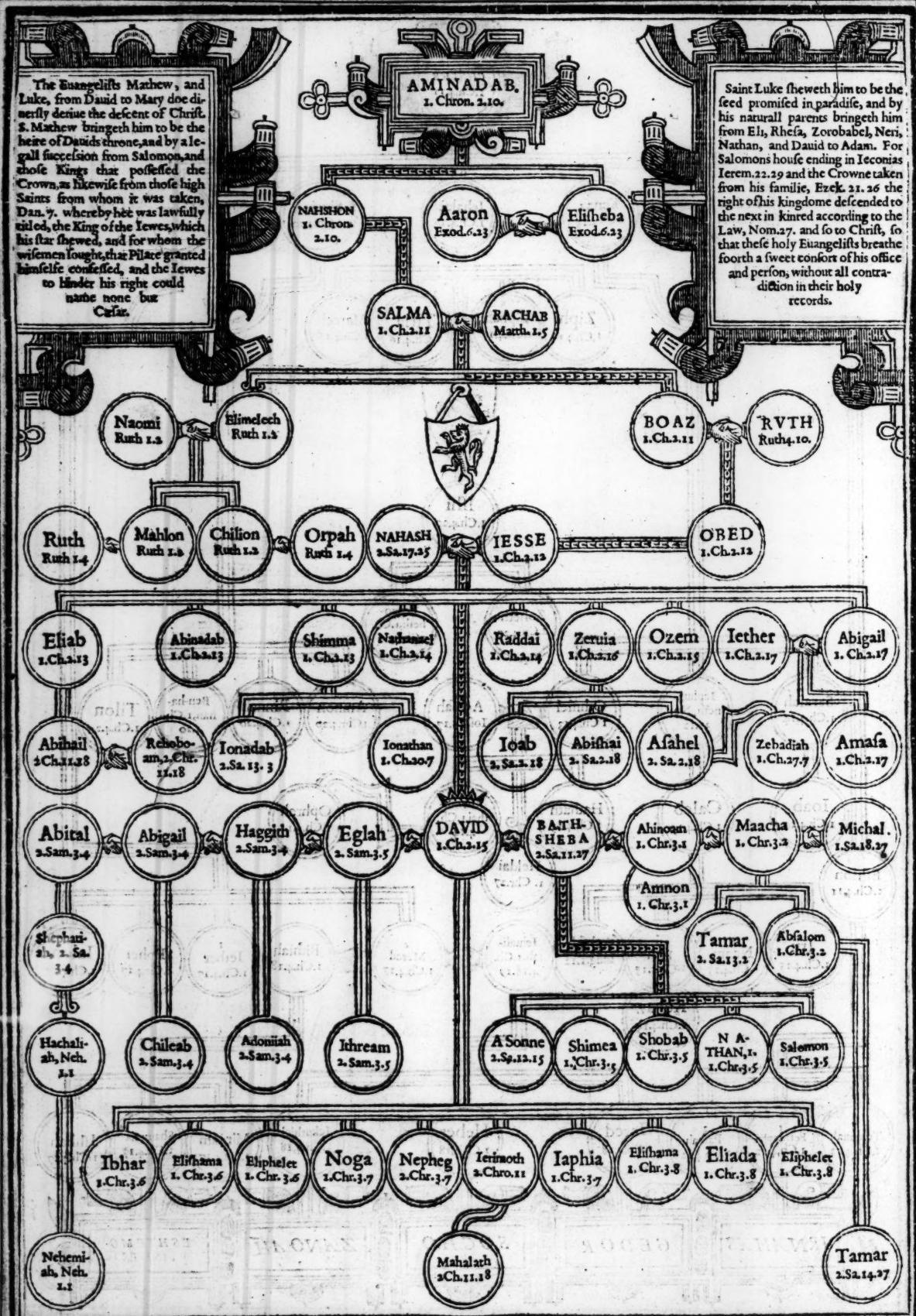


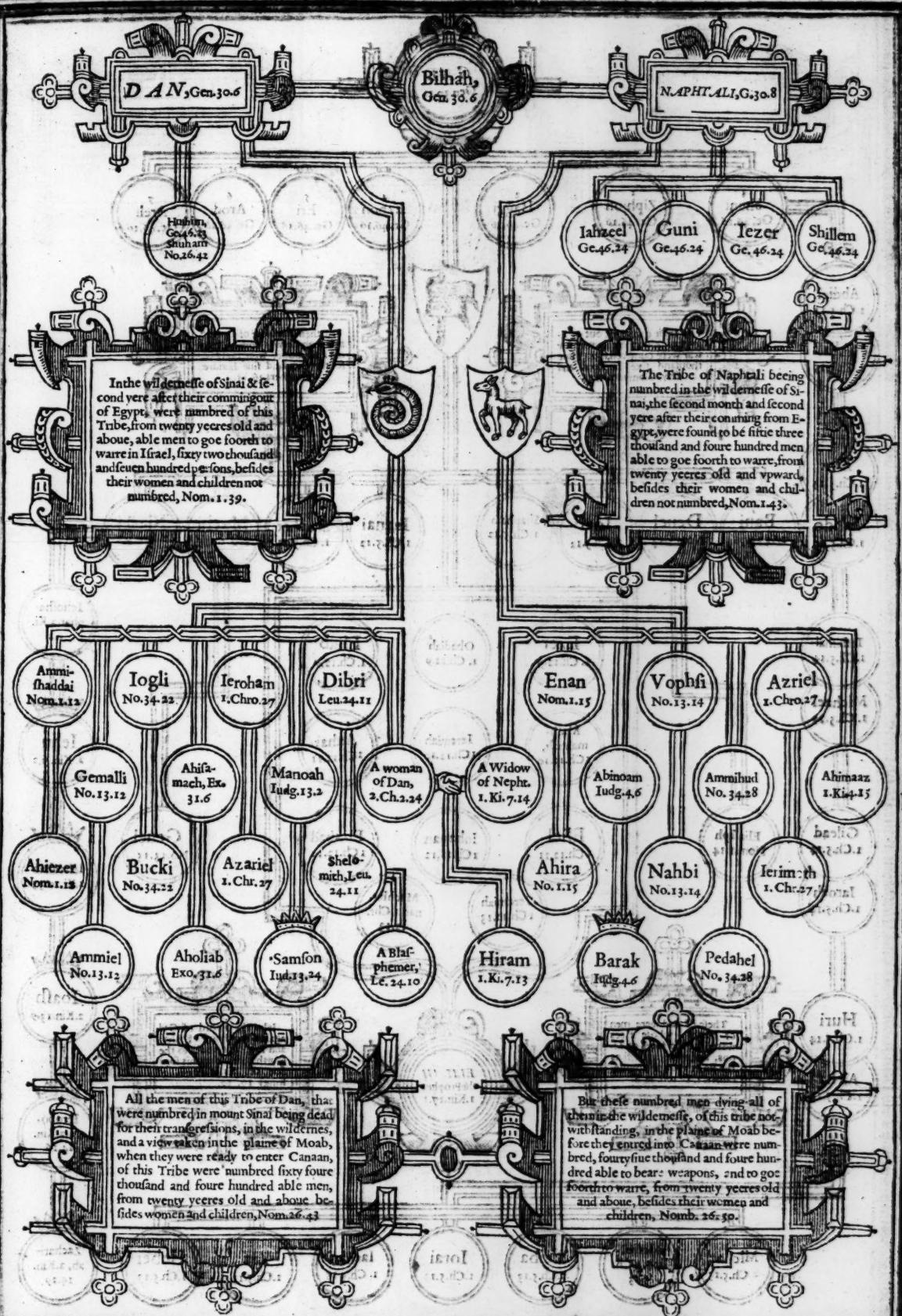


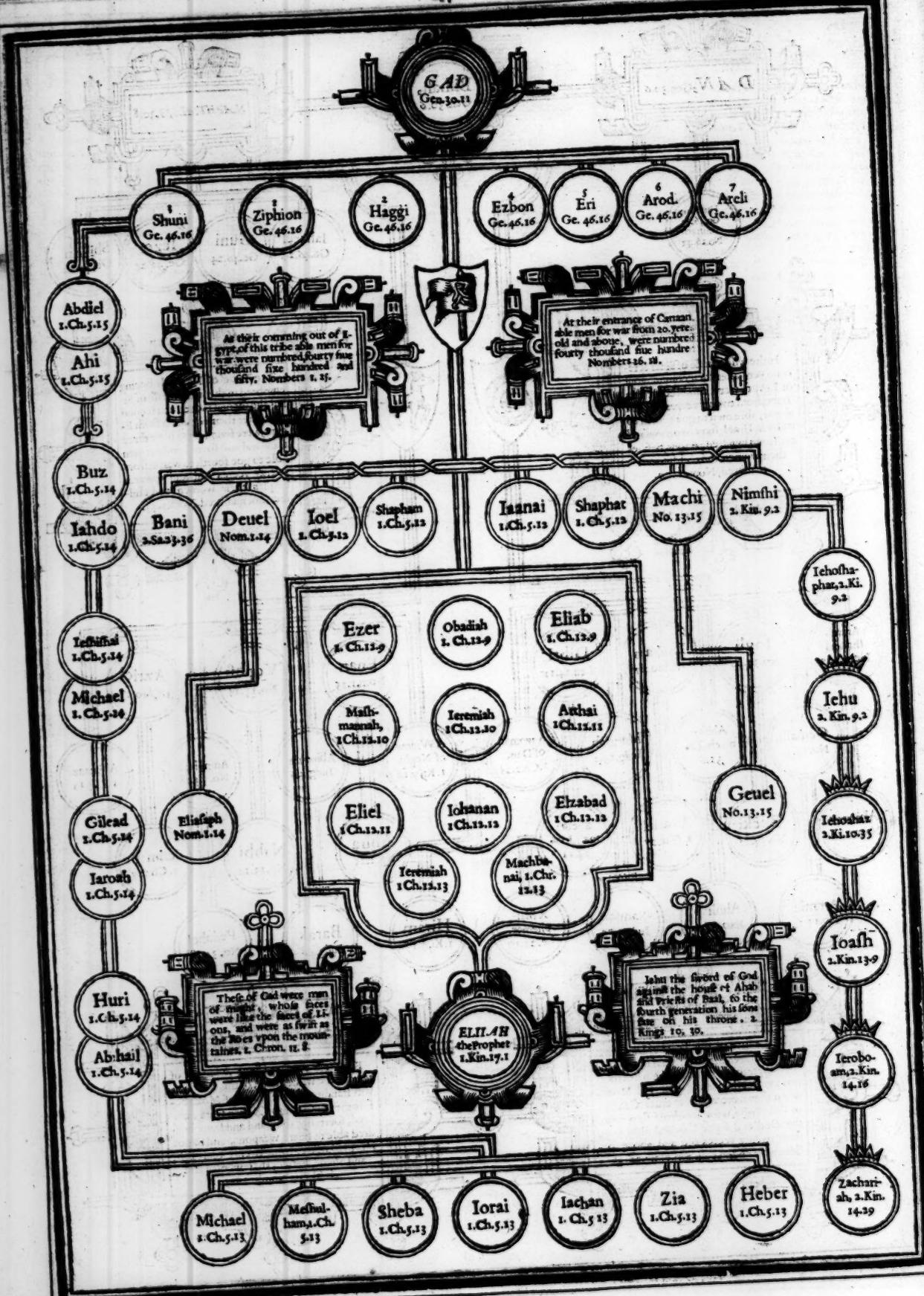


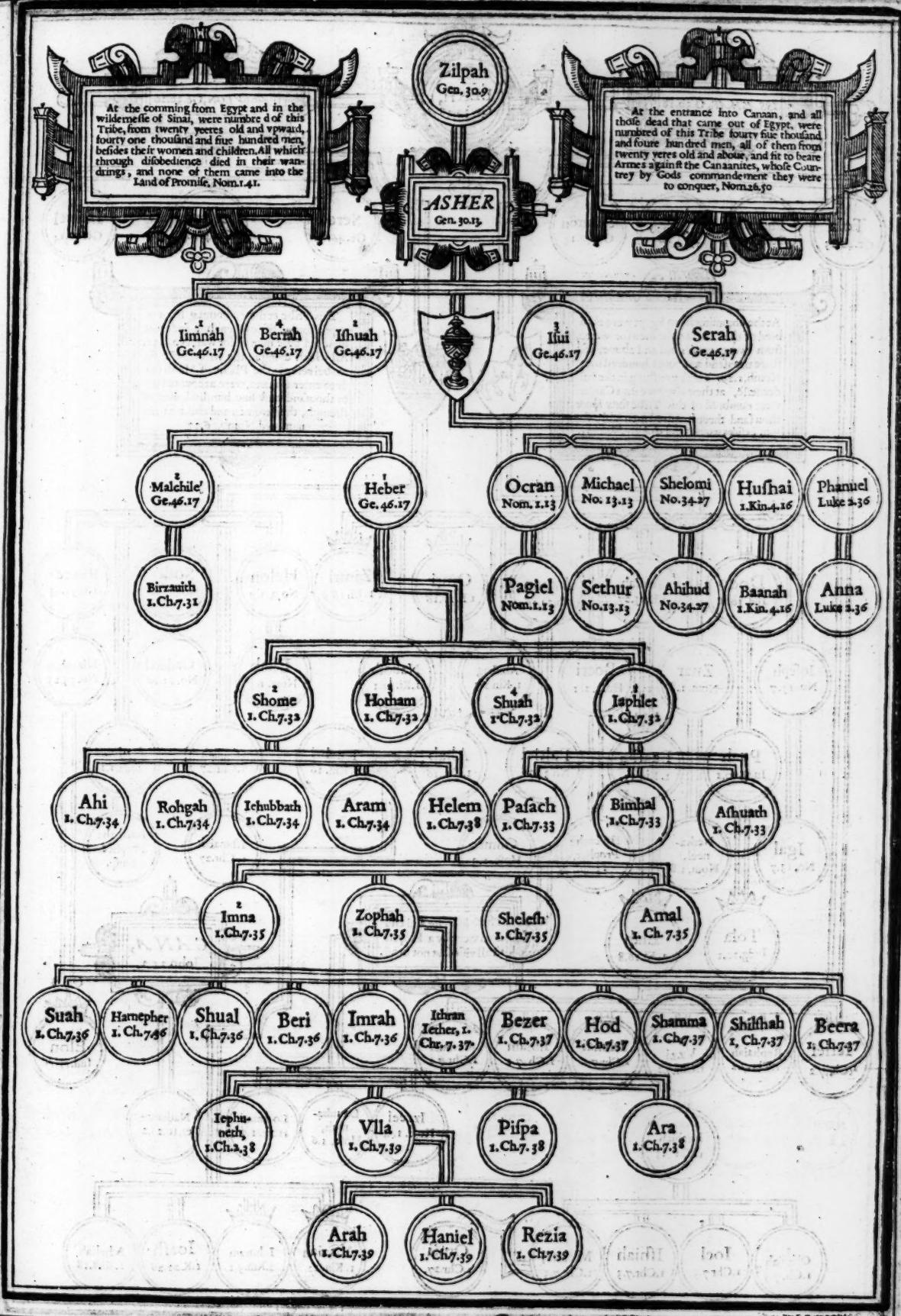


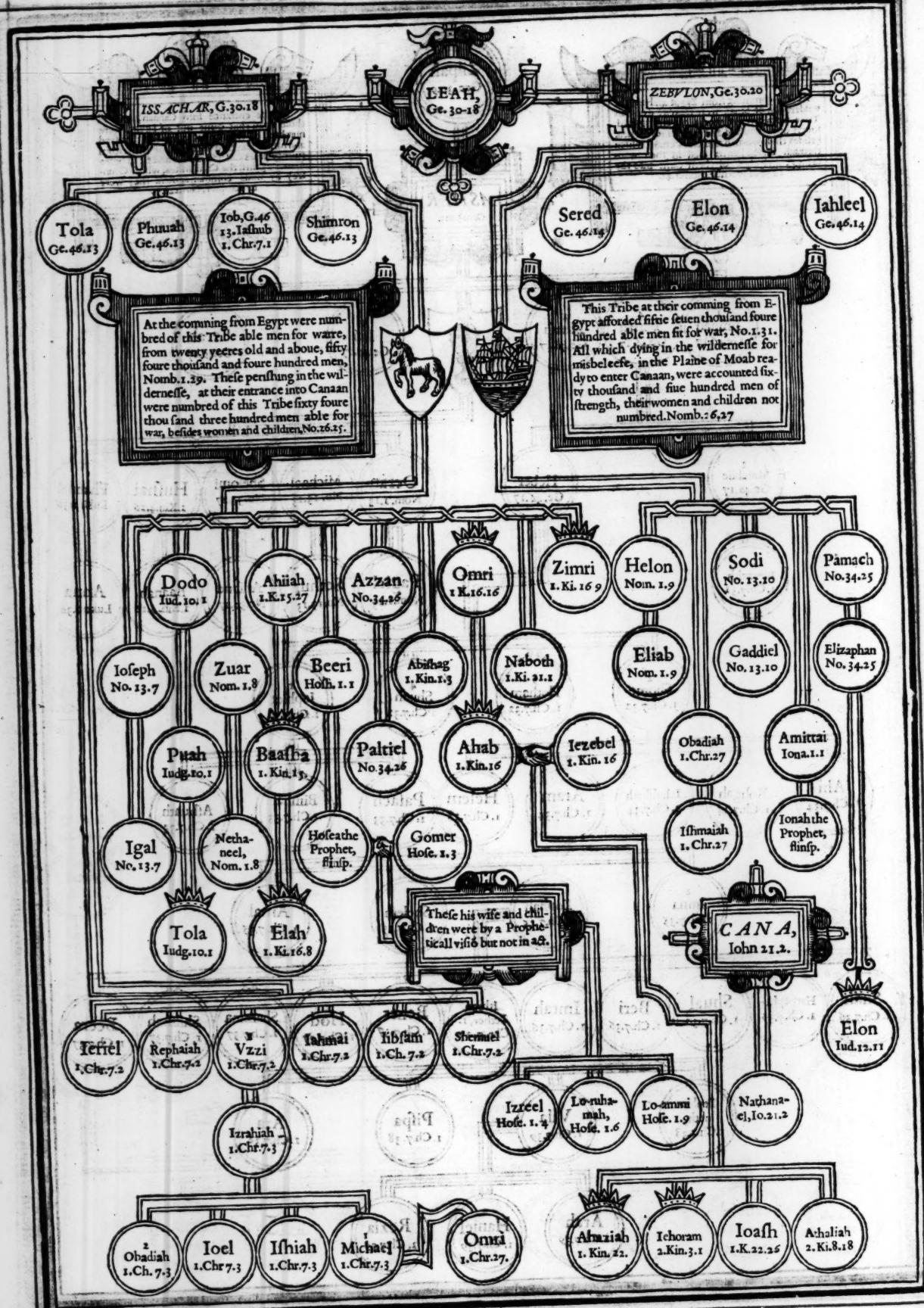


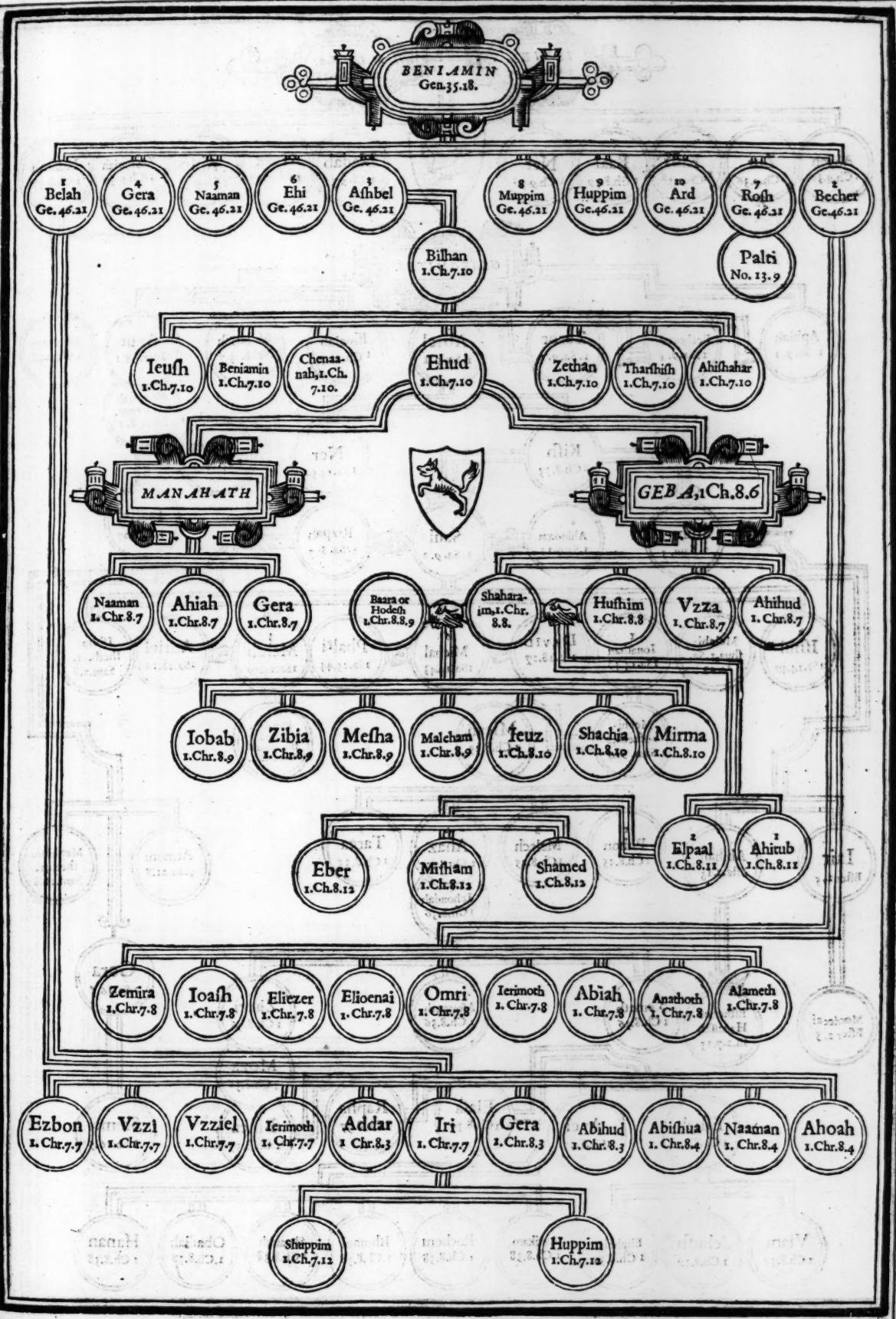


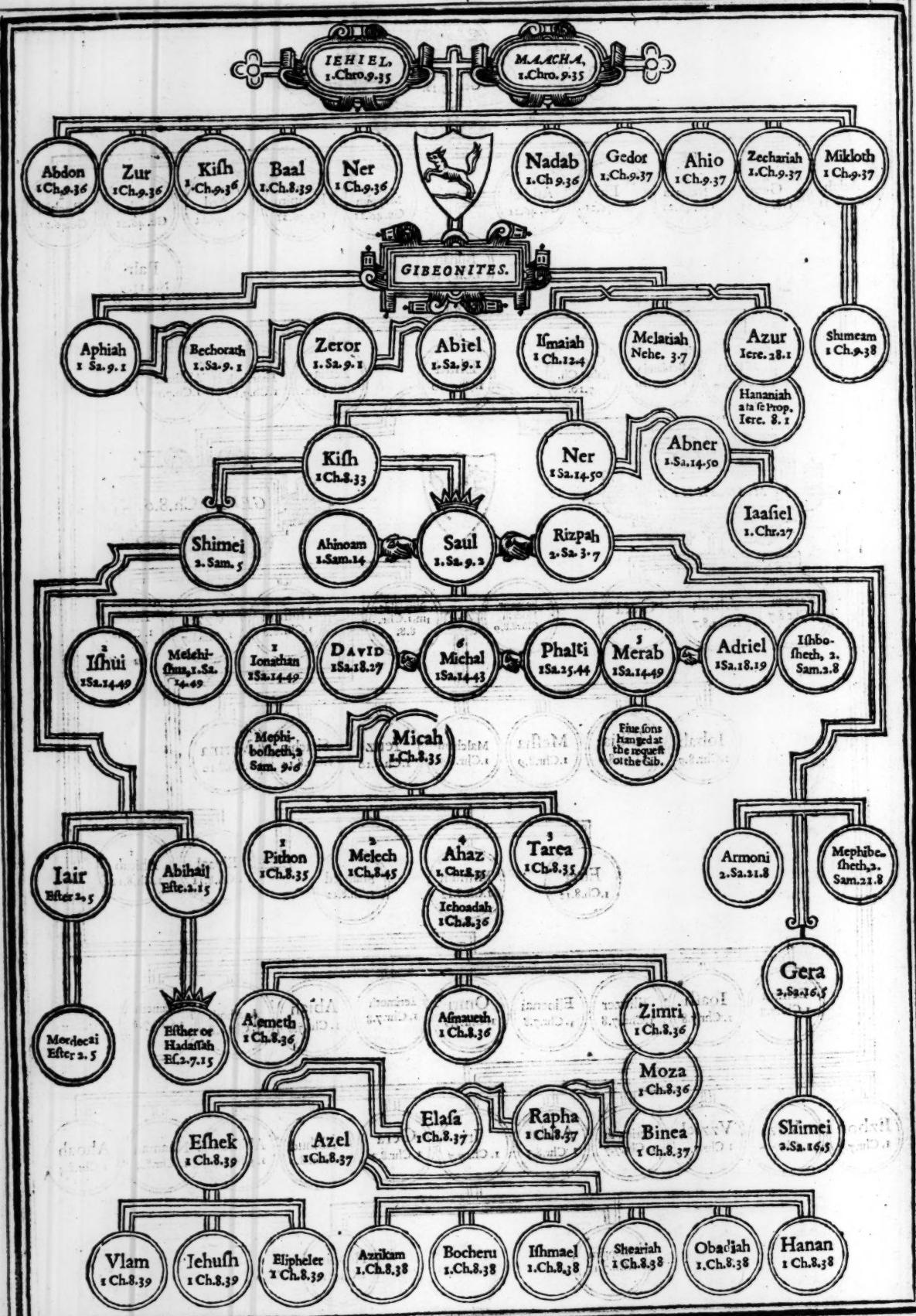


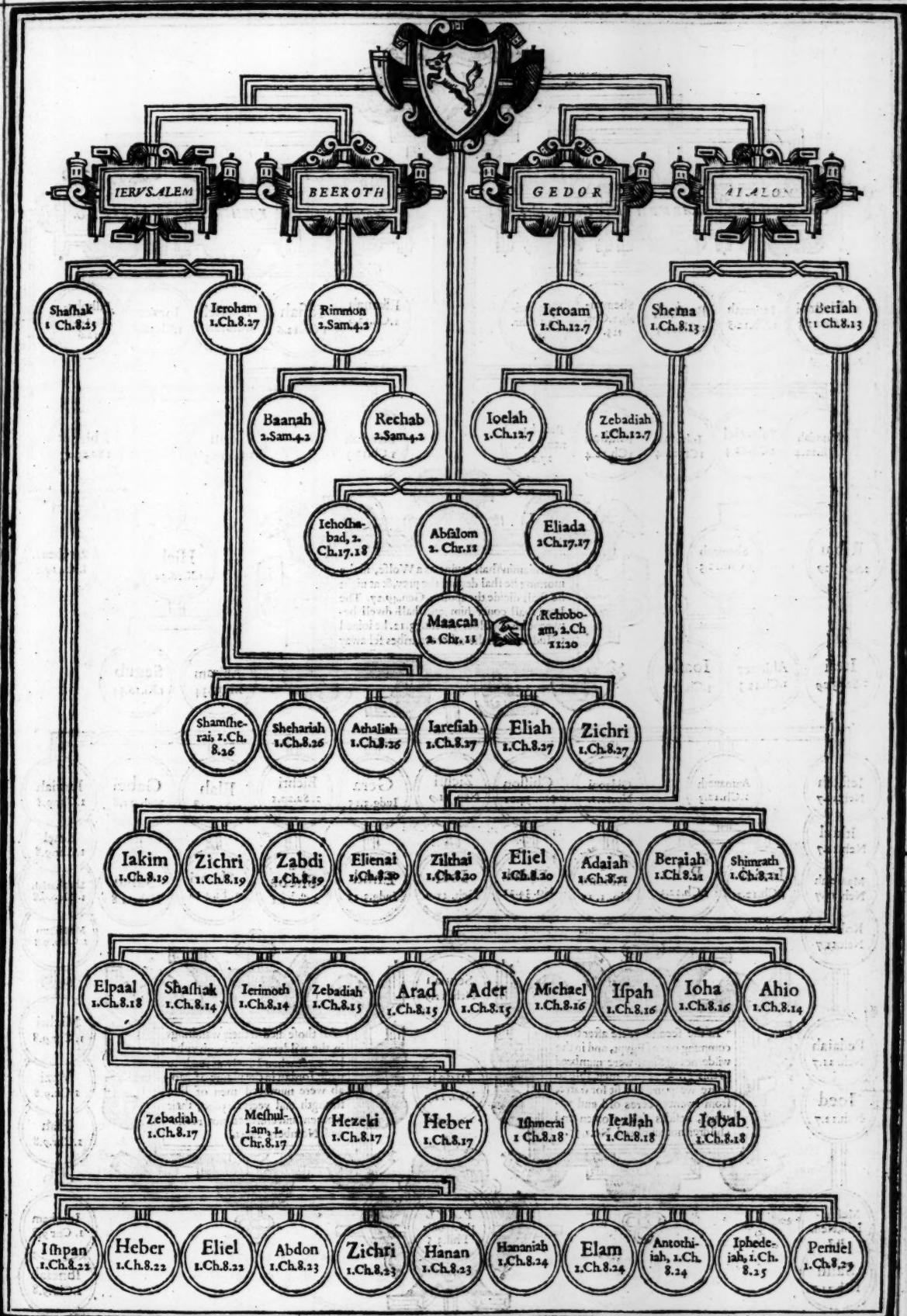


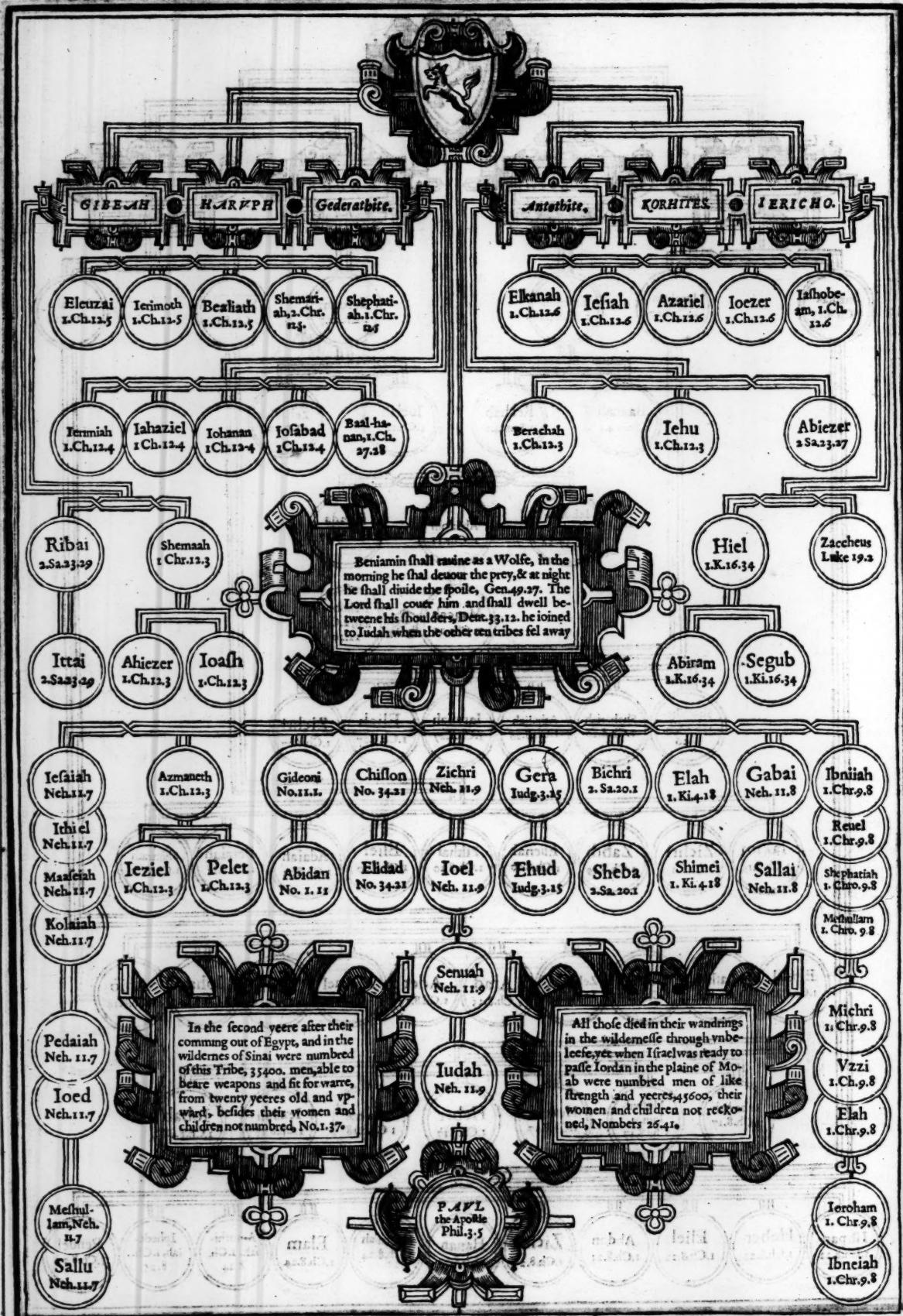


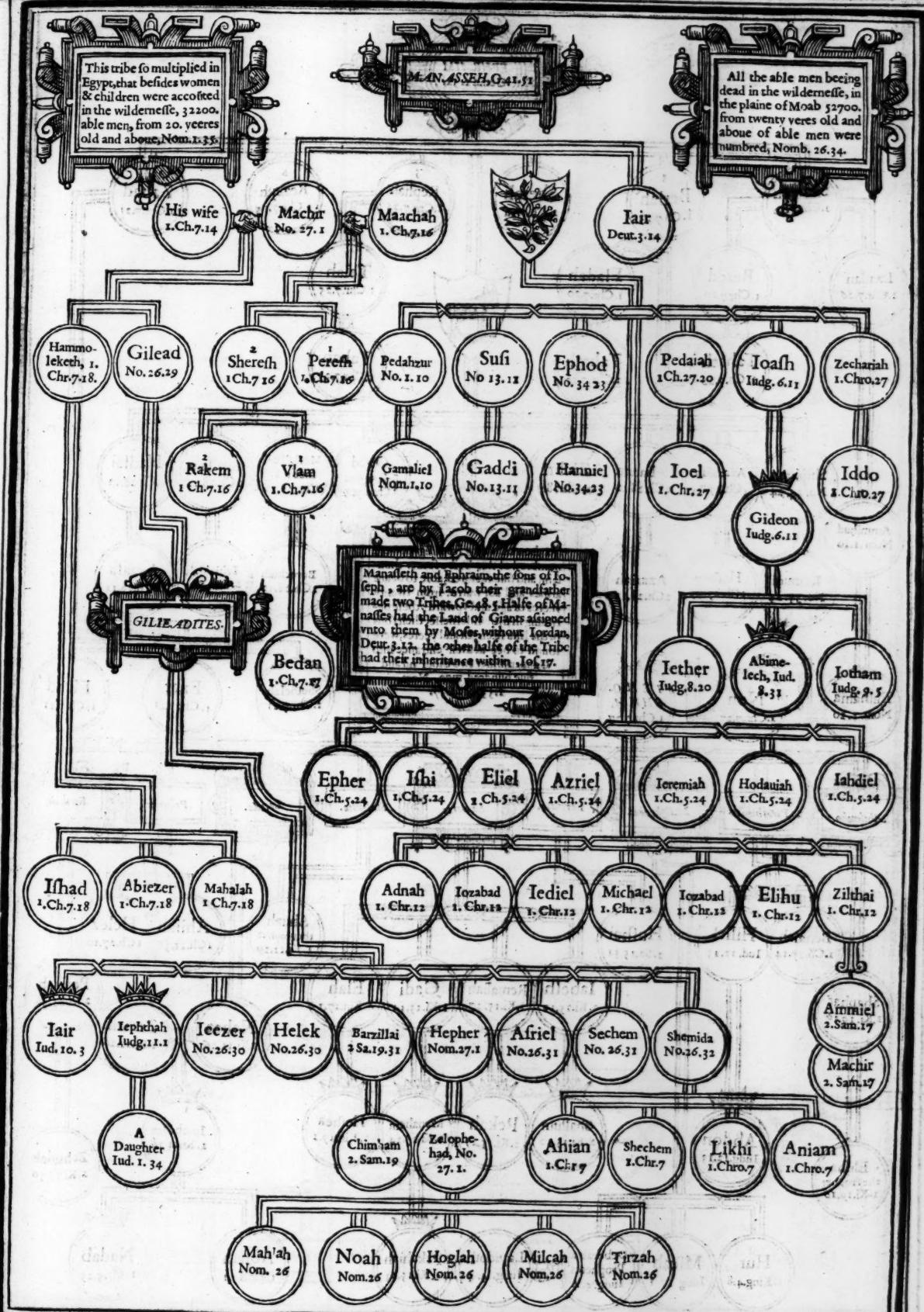


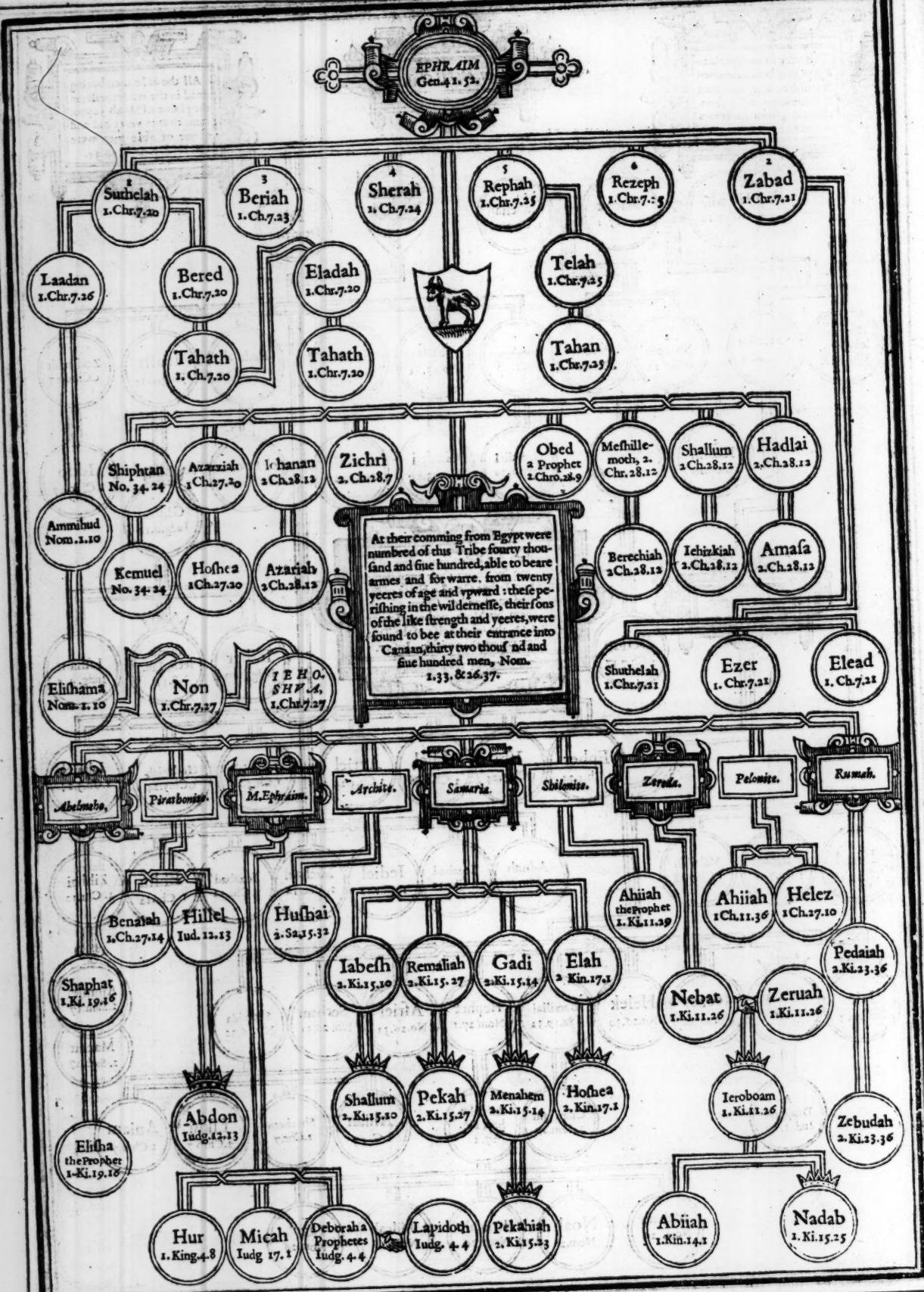


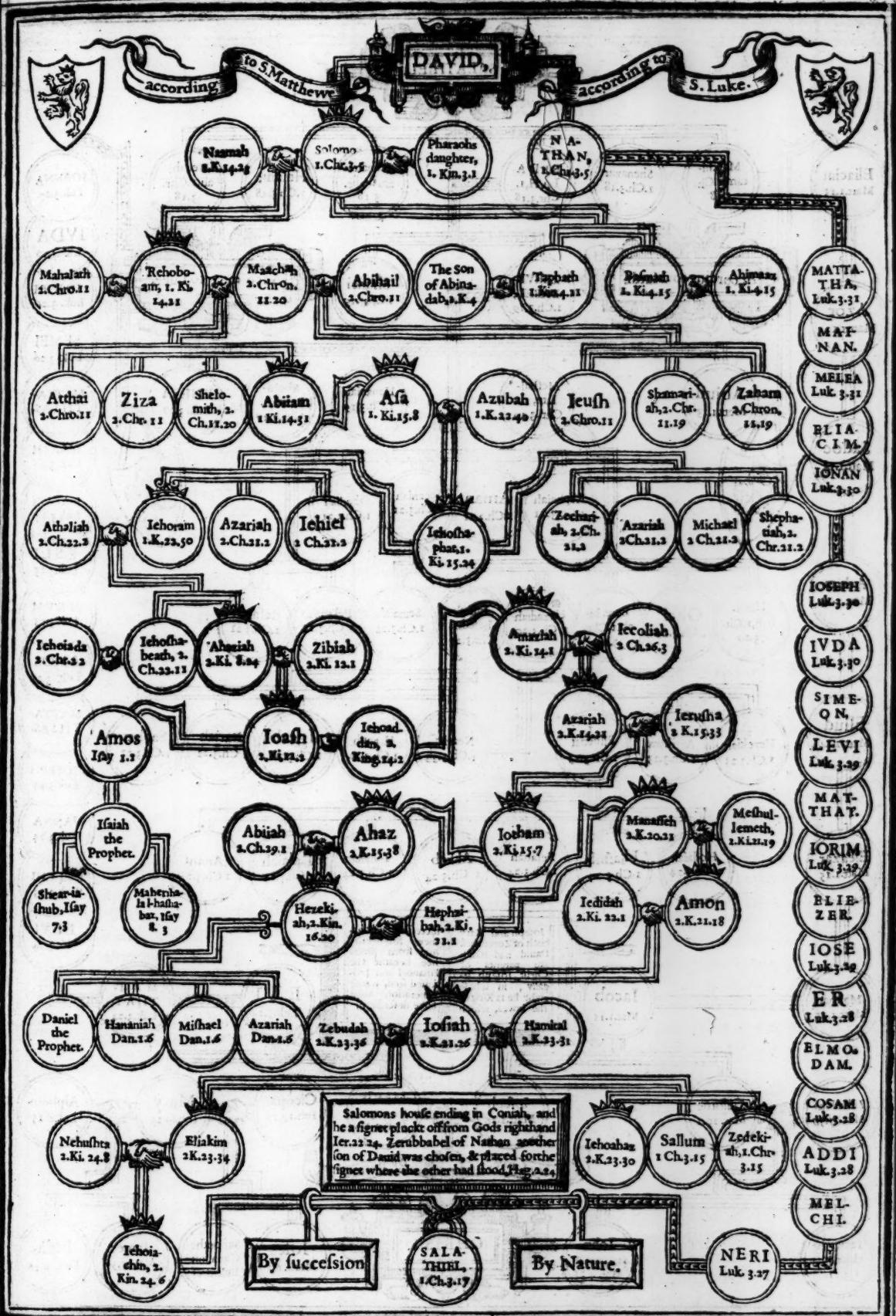


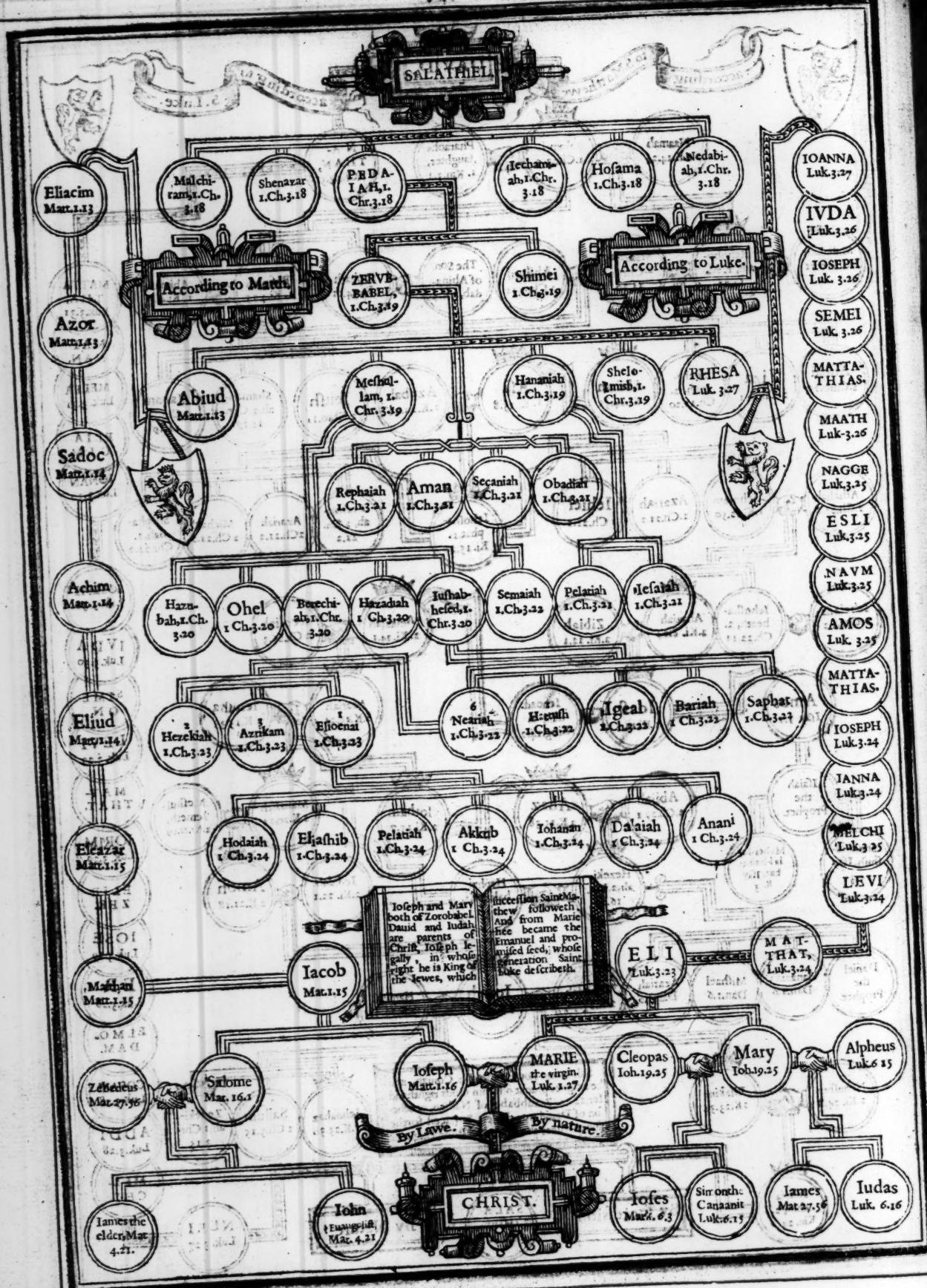












A DESCRIPTION OF CANAAN, and the bordering COVNTRIES.

He Land of CANAAN ^apromised to the Patriarks, ^bconquered by Iosuah, and ^cposses-
sed by the Israelites, ^dwas diuided into three
principall prouinces : ^eNamely, Galily on the
North, wherein ^dChrist was very conuerant,
in working the works of his God-head: ^fSa-
maria in the middest, the chiefe Seat of the
tenne Tribes Kingdome, and Iewrie in the
South, where ^fDanis throne was set, and
the holy City built. The Land of Gilead also
without Jordan, was ^gpossessed by the Rube-
nites, Gadites, and halfe the Tribe of Manas-
ses. The circuit of the whole but small, and
yet did containe two Kingdomes of great
strength, and were fearefull to others, till
they fell from their God. First, that of Israel,
erected by ^hIeroboam (who rent Salomons
Crowne, and drew after him the tenne Tribes
to Idolatry) was carried away Captiue by
ⁱShalmaneser King of the Assirians, who
placed his owne people to inhabite Samaria.
The other of ^kIudah was carried away into
Babylon by Nebuchadnezzar the King, fife
hundred and seuen yeeres before the birth of
our Sauiour, and fourty two yeeres after his
death was made desolate by the Romans. The
Land called Palestina, the City Ierusalem,
Elia: and the Iewes scattered into all
quarters of the Earth, of al Nations are hated
for their crucifying of Christ.

Phaenicia the North part of Canaan, ^abounded with ^aWheat, Hony, Oile, and
Balme: wherein Asher was seated as Moses
^bhad prophesied, that he shoulde dip his foot in
Oile: whose chiefe City was Tirus, and next
vnto it Zidon: prophesied against by ^cIsaiah,
^dEzechiel, ^eAmos, & ^fZachariah, yet are they
iustifyed before ^gChorazin and Bethsaida.

Aram or Syria, vpon the North of Canaan,
was conquered by ^aDavid, but euer ene-
mies vnto Israel: of this, Damascus was the
chiefe City: against which prophesied ^bIsai-
ah, ^cJeremy, and ^dAmos, there ^ePaul pre-
ached and escaped death.

The ^aZamzummins or Giants inhabiting
part of Arabia the Stony, were thence expelled
by the Amonites, who called the Coun-
try after the name of their Ancestor, the
second sonne of Lot. These ^bDavid over-
came, but they soone cast off the yoake of

subiection, and were ^ceuer great enemies to
Iudah. Against this Land, prophesied ^dEze-
chiel, ^eIeremiah, ^fAmos, and ^gZephany, it was
afterward called Philadelphia.

Midian lying South to the Ammonits, and
they both vpon the East of Canaan, tooke the
name fro ^aMidian, the fourth sonne of Abra-
ham by Keturah. Thither Moses fled and
kept Sheepe, ^band against them Israel was
^ccommanded to fight. That Countrey ^dwas
bounded with Dromedaries. *Esay.60.6.*

The ^aEmims possessing a part of Arabia
the Stony, were subdued by the Moabites, de-
scended from the elder sonne of Lot: and the
Moabites David made subiect to ^bIudah,
but in the daies of Ababs sonne, they ^crebel-
led, and as it seemeth, obtained the most part
of Ruben, for that most of his chiefe Cities
were in their possessions. ^dThis Land was
fruitful of Vines, and was prophesied against,
by ^eIsaiah, ^fIeremy, ^gEzechiel, ^hAmos, and
ⁱZephany.

Edom, Idumea, or Mount Seir, a part of Ara-
bia the Stony, on the South of Iewry, was in old
time inhabited by the Horims, & subdued by
the ^aEdomites. Those sons of Esau were them-
selues made subiect to ^bDaniel, but in the
daies of ^cIehoram King of Iudah, they rebel-
led. Against Edome prophesied ^dIsaiah, ^eIe-
remy, ^fEzechiel, ^gAmos, and ^hObadiah.

Amalekis sprung from Esau, was seated al-
so vpon the ^aSouth of Iury, and were the
^bfirst that warred against Israel. ^cSaul slew a
great number of them: ^dDaniel many more
and the rest in Mount Seir did the Tribe of
^eSimeon destroie, in the daies of Hezekiah
King of Iudah.

Kedar South from Amaleke, was peopled
from ^aKedar the second sonne of Iismael. A
Countrey ^babounding with flockes of Sheep
and Goats. Those as heard-mes dwelt in
^cTents who are mentioned by the ^dPsalmit,
^eIsaiah ^fEzechiel, and ^gIeremy.

The Philistines vpon the West Coast of
Canaan, threw out the Amons and possessed
their ^ainheritance. Their Land was allotted
to ^bIudah, ^cDan, and ^dSimeon, but could not
be ouercome: yet ^eDavid conquered them.
Against them prophesied ^fIsaiah, ^gIeremy,
^hEzechiel, ⁱAmos, ^jZephany, and ^kZacharie.
These Philistines are alfo called Cherethims,
as in the ^lSam.30.14. *Ezek.25.16.* and *Ze-
phany 2.5.* and the whole Land, as it seemeth,
from them was called Palestina.

D

^a Gen.13.15
^b Gen.26.4.14
^c Gen.28.13
^d 1 Chron.12.1
^e 1 Chron.12.25.

^a Gen.25.6
^b Exod.2.2
^c Num.31.1

^a Deu.2.10
^b 2. Sam.8.
^c 2. Ki.3.5.

^a 1 Chron.15. et
16.
^b 1 Chron.15. et
16.
^c 1 Chron.15. et
16.
^d 1 Chron.21. et
34.
^e 1 Chron.4.19.
^f Eze.25.15.
^g Amos 2.1.
^h Obadi. 2.

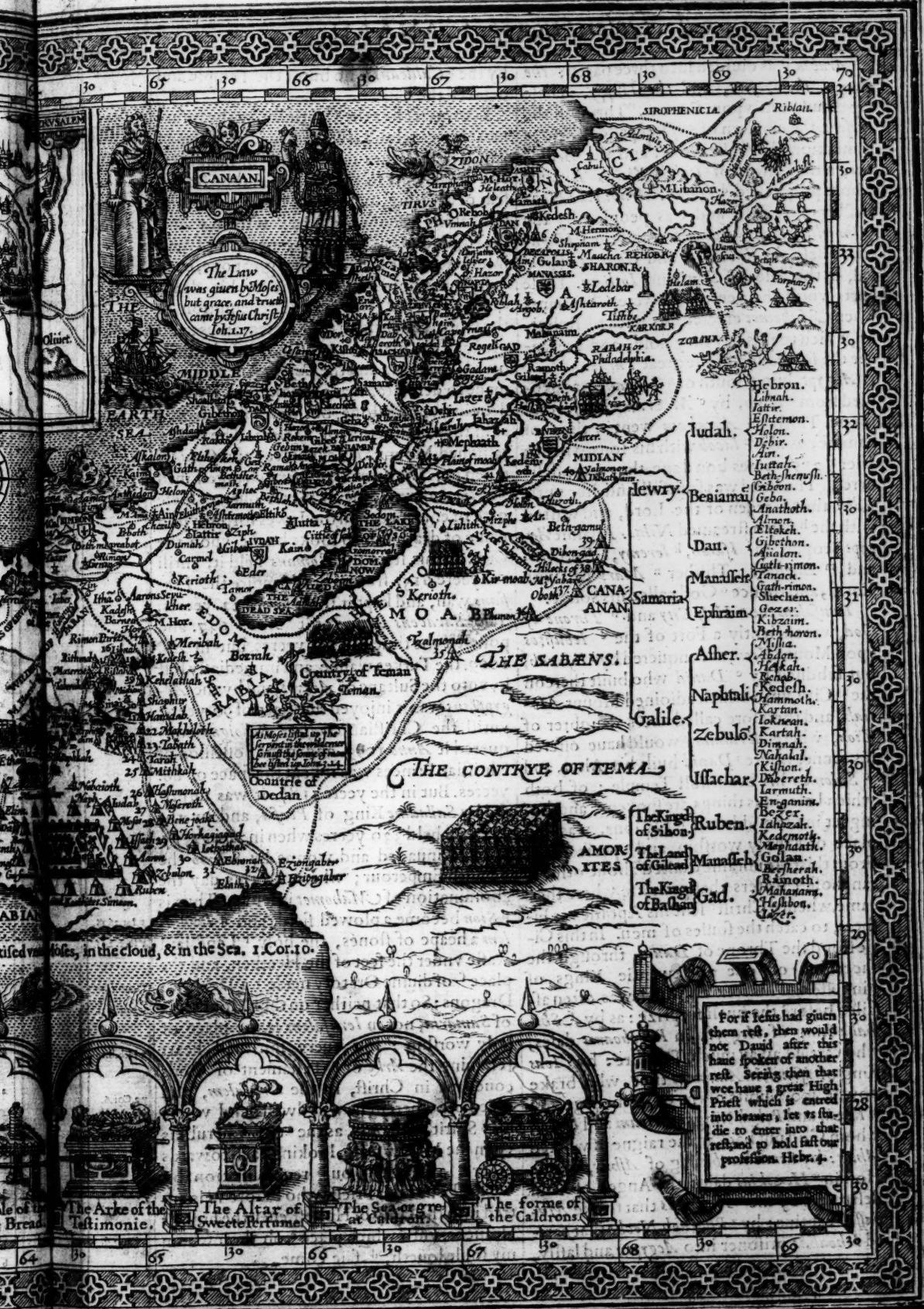
^a Deu.2.12
^b 2. Sam.8.
^c 2. K.S. 10
^d 1 Chron.21. et
34.
^e 1 Chron.4.19.
^f Eze.25.15.
^g Amos 1.1.
^h Obadi. 2.

^a Jud.1.16.
^b No.24.20
^c Exod.17.
^d 1 Sam.15.7
^e 2 Sam.21.

^a Ge.25.15.
^b Eze.27.21
^c Jer.49.21
^d Pf.120.5.
^e 1 Chron.21.16.
^f 60.7.
^g Eze.27.21
^h Jer.49.28

^a Deu.2.23.
^b 1 Chron.15.
^c 1 Chron.19.
^d 2. Sam.8.
^e 1 Chron.14.18.
^f 1 Chron.14.18.
^g 1 Chron.14.18.
^h Eze.25.15.
ⁱ Amos 1.6
^j Zeph.2.5.
^k 12.6.9.5.





A Description of CANAAN.

Arabia was diuided into three parts ; *the Stony, the Desert, and the Happy*. These lay South-east vpon *Canaan*. Through the *Desert*, the children of ^a *Israell* passed. *Arabians*, in the History of ^c *Iudahs Kings*. Against whom prophesied ^d *Isaiah*. *Arabiath the Happy*, lay more East, and was peopled by the ^c *Ismaelites*, the *Midianites*, and the ^f *Hagarins*. These, the *Rubenites* and *Gadites* expelled, in the daies of *Saul* and *Iotham*. These parts vntill the yeere 632. were Christians, when *Mahomet* erected his wicked Religion, which to this day they hold, and are vnder the subiectiōn of the great *Turke*.

^a Nom. 13.
^b Exe. 27.11
^c Ch. 21.16
^d Ch. 22.1.
^e Ch. 26.7
^f Ch. 24.13

^e Gen. 17.
^f Ch. 14.10
^g 17.21

^a Gen. 20.1.
^b Gen. 23.18
^c Pl. 103.23
^d Gen. 10.6
^e Gen. 12.10.
^f Gen. 46.
^g Exs. 4.6.

^h Ge. 11.10.
ⁱ Iff. 11.15
^j Iff. 19.20
^k Iff. 44.
^l Iff. 46.
^m Exe. 3.2.
ⁿ Zac. 10.11
^o Mat. 2.
^p Hos. 11.1

^q Mat. 4.5
^r Iff. 3.17.
^s 2.52.6

^t Iff. 5.61.
^u 2.52.5-7.
^v Ch. 1.8.

^g Zac. 9.9
^h Gen. 12.

ⁱ 2. Sam. 24.
^j 2. Ch. 3.1
^k Iff. 87.

^m Exe. 5.1

ⁿ 2. Ch. 7.11
^o Lam. 2.15
^p Iff. 2.5
^q Exe. 47.9
^r Mat. 10.

^s K. 14.25

^t K. 11.1.

^u Iff. 7.

^x 2. Kn. 18.

^y 2. Kn. 19.

^z 2. Ch. 13.11

^{aa} 2. Ch. 23.3

by the ^a *Caldeans* who burnt the Temple and defaced the City.

Yet was it after the Captiuitie by the returned *Iewes* rebuilt. But seemed in the daies of Christ to be rather the ^b valley of slaughter, and a ^c Denne of theeuers, then the ^d Royall seat of the King, or ^e place of holy worship. For hauing ^f slaine the Prophets from ^g *Abel* the righteous, lastly filled the measure of their iniquity, in the blood of that great one, even ^h *Iesus* the Lord of life : who by his death therein suffered, ⁱ sealed the redemption of the world, and ended the ^k Ceremonies, and glory of the place : when that Citie by their own^l seditions, and the *Casars* cruelties, was made so desolate, that a ^m stone was not left standing vpon a stome, but were all destroied as in the ⁿ destruction of *Sodome* : The walles remoued, Mount *Sion* excluded, and *Calvary* taken in ; The name *Ierusalem* changed into ^o *Aelia*, an vncleane Swine set ouer a chiese gate of entrance, and the *Iewes* forbid vpon paine of death not to looke backe vpon the City. In this state the *Romans* held it, vntill the yeere 615. from whose Empire the *Persians* wan, and kept it the space of 22. yeres. The *Saracens* then got it Anno 637. and possest it the time of 372. yeres, but in An. 1009. the *Turkes* wanne, and immedietly lost it, vnto the Sultane of *Aegypt*, and by the *Aegyptians* was it injoyed the space of 96. yeres; vntill the Christian *Godfrey Belloigne* conquered it Anno 1099. and in the possession of Christian Princes was it kept the space of 88. yeres. But in the yeere 1187. it was surprised by *Salladine King of Persia*, and by the *Persians* held 320. yeres when in Anno 1517. it was inuaded and wonne by *Selimo the Turkish Emperor*; where, to this day the abomination of *Mahomet* is set vp. Thus is ^p *Sion* become a plowed field, and ^q *Ierusalem* a heape of stones, the holy ^r Land laid waste vnder the feet of the Heathen, and the place ^s of diuine Oratory made ^t a Denne of Dragons : So that neither on the ^u Mountaine of *Samaria*, nor in *Ierusalem* is the place of holy worship : but every spirituall heart retaining the *Arke* or ^x *Testament* of Gods couenant in Christ, is the *Ierusalem*, and ^y *Temple* wherein he will dwell : and where his ^z Spirit with ours, as the ^a two Cherubins vpon the Mercy-seate, looking each towards others, witnesseth our reconciliation by ^b Christ our high Priest, who before vs is entered into the Holy of Holies, euē the highest Heauens, vnto which place ^c oh thou whom my soule loueth, ^d saie come.

^a Kin. 24.
^b Kin. 25.

^b Neh. 4.17.
^c Iff. 19.6

^d Jere. 7.12.
^e Psal. 122.5
^f Iff. 3.17.
^g Mat. 23.37.
^h Luk. 11.51.

ⁱ Act. 7.52.
^j Dan. 9.24

^k Act. 6.14.
^l Joseph. in bel. Lib. 1.1.
^m Mar. 15.2

ⁿ Am. 4.11.
^o Ezeb. 11.
^p cap. 6.

^p Iff. 26.18.
^q Mic. 3.12
^r Iff. 2.15.

^s Lam. 2.10
^t Iff. 10.22.
^u Iff. 4.21.

^x Heb. 8.10

^y 2. Cor. 6.
^z Rom. 8.16
^a Exo. 25.10

^b Heb. 9.24

^c Can. 1.6.
^d Ap. 22.10

32931
Cet. 203.22

